

आधुनिक भारत के निर्माता BUILDERS OF MODERN INDIA आधुनिक  
ভারতের স্রষ্টা আধুনিক ভারতের নির্মাতা আধুনিক ভারতনা ধরবেয়া অধুনিক  
ಭಾರತದ ನಿರ್ಮಾಪಕರು આધુનિક ભારતચે શિલ્પકાર આધુનિક ભારતર

BUILDERS OF MODERN INDIA

# MADAN MOHAN MALAVIYA

SITARAM CHATURVEDI

நவபாரதச் சிற்பிகள் நவഭారත નીર્માતાઓ

নব ভারত নিরাতৃকল جدید ہندوستان کے معمار

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PUBLICATIONS DIVISION





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*BUILDERS OF MODERN INDIA*

# MADAN MOHAN MALAVIYA

Sitaram Chaturvedi



**PUBLICATIONS DIVISION**

Ministry of Information and Broadcasting  
Government of India

January 1972 (*Saka 1893*)

Reprint 2014 (*Saka 1936*)



© Author



ISBN : 978-81-230-1899-7

BMI-ENG-REP-005-2014-15

Price : ₹ 90.00

Published by Additional Director General, Publications Division,  
Ministry of Information and Broadcasting, Government of India,  
Soochna Bhawan, CGO Complex, Lodhi Road, New Delhi-110003

<http://www.publicationsdivision.nic.in>

Editor : Subhashree Mahapatra

Cover Design : Asha Saxena

**Sales Centres :**

- Soochna Bhawan, C.G.O. Complex, Lodhi Road, New Delhi-110003
- Hall No. 196, Old Secretariat, **Delhi**-110054
- 701, B-Wing, Kendriya Sadan, Belapur, **Navi Mumbai**-400614
- 8, Esplanade East, **Kolkata**-700069
- 'A' Wing, Rajaji Bhawan, Besant Nagar, **Chennai**-600090
- Press Road, Near Govt. Press, **Thiruvananthapuram**-695001
- Block 4, 1st Floor, Gruhakalpa Complex, M.G. Road, Nampally **Hyderabad**- 500001
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- Bihar State Co-operative Bank Building, Ashoka Rajpath, **Patna**-800004
- Hall No.1, 2nd Floor, Kendriya Bhawan, Sector H, Aliganj, **Lucknow**-226024
- Ambica Complex, 1st Floor, Paldi, **Ahmedabad**-380007
- House No.7, New Colony, Cheni Kuthi, KKB Road **Guwahati**-781003.

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Typesetting at : Sun Graphics, Sadar Bazar, Delhi-110006

Printed at : J.K. Offset Graphics Pvt. Ltd., B-278, O.I.A. Phase-I, New Delhi - 20



## ABOUT THE SERIES

The objective of this series is to record, for the present and future generations, the story of the struggles and achievements of the eminent sons and daughters of India who have been instrumental in our national renaissance and attainment of independence. Except in a few cases, such authoritative biographies have not been available.

The series is planned as handy volumes written by knowledgeable people giving a brief account, in simple words, of the life, time and activities of these eminent leaders. They are not intended either to be comprehensive studies or to replace the more elaborate writings.





## ABOUT THIS BOOK

Mahamana Malaviya was a shining star of the galaxy of freedom fighters, a social reformer, a scholar, a pioneer in education and a religious man. He occupied a very high position in public life and his public activities were numerous. He was many-sided personality. His personal life was very simple. He was always dressed in immaculate white and was called "the spotless Pandit".

Tagore said about him, "Your clarion call has awakened many parts of the country and devoted heroes are gathering around you. May your exhortations touch the heart of everybody and stir him to action."

Paying glowing tributes to him Gandhiji wrote :

" ...I found him (Lokmanya Tilak) as lofty as the Himalayas. I thought that it was not possible for me to climb up that unscalable height. I then went to Shri Gokhale. He appeared to me like a deep ocean. I found that it was not possible for me to enter so deep... Lastly I approached Malaviyaji. He seemed to me as crystal-like as the stream and I decided to have ablutions in the sacred stream."

It would require volumes to narrate the life story of such a personality. But to give a glimpse of his life and deeds this book presents a short biographical account.





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## FAMILY OF SCHOLARS

**P**andit Madan Mohan Malaviya, the patriot, educationist, statesman, orator, journalist and social reformer, was born at Prayag (Allahabad) on 25 December, 1861.

His forefathers hailed from the Malawa region of Central India. They migrated to what is now called Uttar Pradesh as early as the year 1419.

The State of Malawa was then governed by a Muslim ruler, under whom were a number of Hindu feudal Chieftains with the titles of Rajas. These Rajas owned small estates and enjoyed absolute rights so far as the administration of their estates was concerned. One of these Rajas - so the story goes - committed Malaviyas belonged some injustice to the Panch Gauda Brahmanas, a sect, to which the Malaviyas belonged. The Panch Gaudas felt grievously hurt and resolved to quit the land of their forefathers for good. Consequently, a group of Gauda Brahmanas of the village Korla (Kurahara) near Indore bade good-bye to Malawa in the winter of the year 1419, and moved towards the east in quest of a more honourable living.

Initially, these migrating Brahmanas settled at Patna, the site of the old Pataliputra, once the capital of the powerful Magadhan kings. With the expansion of their families, they were obliged to migrate to other places in search of livelihood. These Brahmanas won great respect for their piety and learning wherever they settled.



Many persons of status and influence extended patronage to them. One of these personages, a rich man named Mishraji, was so much enamoured of these Pandits that he brought a group of them to Prayag. Another group decided to settle down at Mirzapur. Today, there exist about a hundred-and-fifty families of these Brahmanas in Mirzapur, and an equal number in Prayag.

Three of the families which settled down at Mirzapur took to business. Due to their honest and truthful dealings with all concerned, they were able to amass great wealth in a very short time. But the families which settled at Prayag remained true to their original vocation. Among them were great exponents of Hindu scriptures and scholars of Sanskrit.

As these Brahmanas originally belonged to Malawa, they were called Mallais (Malawaaites), a term which subsequently underwent linguistic metamorphosis and became Malaviya.

Among the families of the Malaviya Brahmanas at Prayag, the most notable was that of Chaturvedi Vishnu Prasad. His son, Pandit Premdhar, was not merely a scholar of Sanskrit learning but a celebrated devotee of Lord Krishna also.

The Prayag of the eighteen-fifties was nothing like the sprawling city of today. It was a small town consisting of crude shanties huddled up together in disorderly groups separated from other by narrow winding lanes. There were a few low-roofed dismal-looking shops on either sides stocking ordinary commodities of daily consumption and catering mainly to the needs of the innumerable pilgrims who flocked to the town on festive occasions. Of course, the town was not complete without some impressive statrtings. These were the residences of wealthy landlords and business men, a few Dharamshalas for pilgrims built by philanthropists and the houses of the Pandas (traditional pilgrim-guides). These last had spacious courtyards for lodging pilgrims.

The town was rather congested in those days, but it had its own charm. On festive occasions, pilgrims from remote corners of India converged on Prayag for a holy dip at the confluence of the Ganga and the Yamuna or to pay homage to the old and sacred Banyan Tree inside the fort built by the Mughal Emperor Akbar in the seventeenth century. Great saints and scholars of repute assembled in Prayag on the occasions of various festivals and filled the town with the spirit of piety and learning.

It was in this holy town that Pandit Premdhar led a life of devotion and learning. He knew his end intuitively and instructed the members of his family to carry him to the bank of the Ganga. There, he sat on the sandy bank in deep meditation and breathed his last in perfect peace. He was then eighty-four.

Pandit Premdhar had four sons, Lalji, Bachchulalji, Gadadhar and Brajnath. Pandit Brajnath, like his father, was a scholar of Sanskrit learning. At the young age of twenty-four he had distinguished himself as an exponent of the Bhagawata and had received the title of Vyas (reciter of Katha, stories, and sermons from ancient scriptures). He began reciting the Bhagawata Katha at Lokanth near his father's house. He possessed such an impressive personality and sonorous voice, that his kathas attracted a large audience of admirers. Pandit Brajnath was a man of self-respect and fortitude. He was temperamentally quite contented with what little he received as offerings at these kathas. He never charged any fee from his listeners, nor did he ever stretch his hand for any sort of help whatsoever. No avarice of any kind ever dared touch his contented soul.

Pandit Brajnath was married to Shrimati Moona Devi of Shahazadapur. Moona Devi was an accomplished lady and was as much devout and religious as her noble husband.

Pandit Brajnath shared the small house of his father with his three brothers. The house consisted of a group of small



rooms built on three sides of a small courtyard. In front of the entrance, across the courtyard, was the temple-room of Shri Krishna, the family deity. The first floor consisted of some more rooms roofed with crude earthen tiles. In one of the rooms on the ground floor was born Madan Mohan, the fifth of the eight children of Pandit Brajnath.

The year 1857 is a landmark in the history of India. It was the year of the First Fight for Freedom, when a determined though unsuccessful attempt was made to drive the British out of the country. There were disturbances in Prayag also, and for days together, there was reign of terror in the town.

During those turbulent days, Pandit Brajnath had gone out of the town to recite his katha. There had been much killing during the day and the British soldiers were still patrolling the streets. Pandit Brajnath returned with his Tanpura (a stringed musical instrument) under his arm. He was halted by a sentry who had never seen a Tanpura before and who thought that the scholarly Brahman was carrying some dangerous weapon. Pandit Brajnath knew no English and so he could not establish his innocence. But he got an inspiration. He took out his Tanpura from its sheath and began to sing one of Surdas' sweet and moving Bhajans. It had the desired effect. The sentry escorted the Pandit safely home.

The 1857 uprising had its glorious harvest of heroes—Bahadur Shah Zafar, Rani Lakshmi Bai of Jhansi, Tantya Tope, Nana Saheb and a number of other patriots. It produced its quota of traitors also who helped the British in repressing the freedom-fighters. On 1 November 1958, soon after the rebellion was crushed, Lord Canning, the then Viceroy, as representative of the British Crown, held his first Durbar in Prayag. A large number of Indian loyalists received prizes, medals, and titles for services rendered to the Crown at the critical hour.

The years following the 1857 uprising were a period of great ferment. The British, in an attempt to strengthen their

hold over the educated classes of the country; created a pattern of education in which the traditions of Sanskrit and Arabic scholarship and values of the great Indian religions found no place. A spirit of cynicism and flippancy was encouraged among the younger people. This phenomenon, fortunately, was confined to the big town where British political and economic interests primarily rested. Elsewhere, in the country, a new wave of nationalism was fast rising.

Social reformers like Raja Ram Mohan Roy (1776-1835), Swami Dayanand (1824-1883) and Keshava Chandra Sen (1838-1884) urged their countrymen to look within, in order to discover and root out the evils that had for generations sapped the very vitality of the Indian society.

Swami Ramakrishna Paramhansa (1835-1886) and his celebrated disciple Swami Vivekanand (1863-1893) interpreted traditional Indian Philosophy in new and dynamic terms and infused a fresh breath of life into values that were dying under the weight of superstition and blind faith.

Such was the situation in the country when on 25 December 1861, Madan Mohan Malaviya was born in small house in Kucha Sanwaldas of the Syrakund or Lal Diggi locality (now called Bharati Bhawan Road or Malaviyanagar) of Allahabad as the fifth child of Pandit Brajnath and Shrimati Moona Devi.

The news of the birth of a son, was carried to Pandit Brajnath in a curious manner. The midwife told the father, "A one-eyed girl has taken birth." This was the conventional manner of conveying the news of the birth of a male child. The belief is that it protects the child from the evil of ill-wishers.

Another interesting story is narrated about Madan Mohan's birth. When Pandit Brajnath had been to Gaya to perform the Shraddha ceremony of his forefathers, the priest as customary asked him what blessings he sought. He said, "I want to get a son, the like of whom neither existed nor shall



exist in future." And Madan Mohan, it is believed was born as a result of that blessing.

At the age of 54, Pandit Brajnath got acutely bedridden. Although he got rid of his severe illness in about five months, he could not regain his normal vitality. Still, he continued his studies and exposition of the Bhagwata and the Ramayana up to his 77th year. He also wrote a book entitled *Siddhanta-Darpana*, an exposition of the yoga of Bhakti or devotion. This was published in the year 1906 by his son, Madan Mohan Malaviya, through the Abhyudaya Press. At the age of sixty, Pandit Brajnath contracted some trouble in his eyes and underwent an operation. The doctors advised him complete rest. But Pandit Brajnath did not give up his habit of reading and writing. In spite of this negligence on his part, his eyesight remained normal till the last, though his memory had begun to fail during later years. In his old age, a new sense of peace seemed to have overtaken him. Pleasure and pain did not at all affect him. When the heart-rending news of the death of his eldest son was conveyed to him, all that he said was 'Let God's Will be Done'. No sign of grief was visible on his face. His own end came in 1910. He was 77.

Pandit Brajnath had six sons and two daughters in the following order-Lakshmi Narayana, Sukhdei, Jai Krishna, Subhadra, Madan Mohan, Shyam Sundar, Manoharlal and Biharilal. Lakshmi Narayana had received training in Mahajani, the indigenous system of accountancy and book-keeping. He worked for some time as an accountant in a local firm, then set up his own business. At the age of 51, he went to Badrinath where he contracted acute hill diarrhoea and a little later died of it.

Jai Krishna had received elementary education in Sanskrit and English and was employed in the Railway Mail Service. He was very fond of wrestling and physical exercises. He was also an accomplished player of Sitar. Curiously enough, he was also 51 when he died.

Shyam Sundar also received some English schooling. He began his career in the office of the Board of Revenue at the age of 25. He retired from this service in 1921 and thereafter, devoted his life to spiritual and religious pursuits.

Manoharlal had also received some Sanskrit and English education and was a very promising young man. But he met an untimely death just a few days after his marriage.

Biharilal had also received some Sanskrit and English schooling. He went into business to become a highly successful railway contractor. He also died of diarrhoea in 1921.

Sukhdei, the elder of the two daughters of Pandit Brajnath, was married at Mirzapur and died at the age of forty-eight. She had no children. Subhadra, the other daughter, became a widow at a very early age.

Of all the children of Pandit Brajnath, only Madan Mohan attained name and fame. He was endowed with all the noble qualities of head and heart. He inherited the power of eloquence from his father, sincerity of purpose and purity of soul from his religious-minded mother and shone forth as one of the worthiest sons not merely of his parents but also of his great country.

## EARLY EDUCATION

**F**amily circumstance did not permit Pandit Brajnath to provide higher education to his children. But Madan Mohan was an exception. He received his early education from his father and grandfather who were themselves great scholars and distinguished teachers. His memory was so sharp that he was able to memorise any number of Sanskrit couplets and songs that he heard. After this basic education at home, the child Madan Mohan was admitted to the free Shrimadakashara Pathashala (which was afterwards renamed as Shri Dharmananopadesha Pathashala). But the institution was better known as the 'Haradeva Guruki Pathashala', after the name of its founder Principal Shri Haradevaji.

Though Haradevaji had renounced the world and had become a Sannyasi (an ascetic), he was a strict disciplinarian. He laid great emphasis on proper dress, regular habits and purity of conduct. As soon as he detected any deviation from this code of discipline in any of his wards, he immediately wrote out the nature of punishment for him on the notice-board for everyone to be cautious and alert.

After completing primary education under Haradevaji, Madan Mohan was admitted to another Pathashala run by the Vidyavardhini Sabha (Association for the Encouragement of Learning).



There he met Pandit Devaki Nandan who was quick to recognise the promise in the boy Madan Mohan. Every year on the occasion of the Magha Mela, the old man used to take the little boy with him to the site of the Mela at the Sangam and make him deliver speeches on religious matters. From this experience, Madan Mohan acquired felicity and boldness in public speech which was to stay with him all his life.

Madan Mohan was only nine when he was initiated as Brahmachari by his father who gave him the Yajnopaveeta (the sacred thread) and the sacred Savitri Mantra. After his sacred thread investiture, Madan Mohan became to devote great attention to spiritual meditation (Sandhya) and organised a Sandhya Dal (meditation party) which used to go to the bank of the river Yamuna to perform Sandhya every day. Madan Mohan had an implicit faith in the supernatural power of the Gayatri mantra. He used to slip away from his house and chant the Gayatri Mantra alone on the Bargad Ghat of the Yamuna. This alarmed his mother who feared lest her son should renounce the world and become a recluse. But soon her fears were dispelled and she was convinced that there was no cause for anxiety on this count.

Madan Mohan's hunger for knowledge was also fast growing. He had a great longing to go to English school. His father's means were not enough to allow such an expensive education. But the noble father did not want to discourage his son and got him admitted to the Allahabad Zila School. Regular payment of fees presented a great problem. This was partly solved by a family friend, Shri Ganga Prasad, who promised Madan Mohan a stipend of rupee one per month. But this was not enough. To keep young Madan Mohan at school, his mother had to pawn her bangle each month to payoff her son's fees and receive it back when Pandit Brajnath replenished the amount from his scanty resources. It was this painful arrangement that helped Madan Mohan to stay at the English school long enough to get through the School Leaving



Examination which was then conducted by the Calcutta University.

Madan Mohan was an unusually brilliant student. He excelled all his classmates in English pronunciation and handwriting. He had great interest in music also. He could sing very well and was a skilled player on Sitar. He had imbibed this art from his father, an excellent flute-player and his brother Jai Krishna, a distinguished player on Sitar. This love for music created in him a taste for poetry also. He had a fairly large number of lyrical songs of Surdas, Tulsidas, Mirabai and others at the tip of his tongue and was a good composer of Braja-Bhasha poems himself. It was, however, a different matter with Mathematics. But Madan Mohan did not lose heart and worked very hard to make up the deficiency.

His family was large and the house too small to provide proper facilities and environment for serious studies. He decided to shift his venue of studies to the house of a classmate, Ganga Prasad, who was also a neighbour. Madan Mohan used to go to Ganga Prasad's house every evening with books and a hurricane lantern to join his friend in studies. But with all his devotion to learning, Madan Mohan was far from being a book-worm. He had other interests too. He took keen interest in wrestling and retained his fondness for physical exercise all his life.

Madan Mohan was the leader of a small batch of enthusiastic boys at school. These boys kept up a running scuffle with anti-social elements in their school and outside. These boys were all public-spirited. Among the services they rendered was looking after the crowds at public meetings, fairs and festivals. On one occasion, they successfully fought a raging fire in a house in their locality.

He also founded a society of public speakers in his school. There used to be a lot of anti-Hindu and anti-Indian

propaganda in English school in those days. Young Madan Mohan and his friends took upon themselves the task of counteracting such activities wherever and whenever they met it.

The Malaviyas were staunch Vaishnavites. In Madan Mohan's home, the Janmashtmi-birthday of Shri Krishna, was celebrated with great eclat. As part of these celebrations every year, special Tableaux were set up in every home depicting episodes from the life of Shri Krishna. Madan Mohan was adept at arranging these tableaux and he displayed a lot of interest and taste in doing so.

Gradually, the circle of Madan Mohan's interests and activities grew wider and wider. He began to take prominent part in the social life of his home-town Prayag, and earned respect and trust not merely of persons of his own age but also of the older generations as well, who perceived in the brilliant and active boy the making of a great leader.

## AS STUDENT AND TEACHER

**T**he Uttar Pradesh of today was then called the North West Province\*. No university existed in the Province at that time and the School Leaving Examination was conducted by the Calcutta University. On passing this examination, Madan Mohan expressed a desire to be admitted to the Muir Central College, Allahabad. In view of the financial stringency of his father, he had no alternative but to dismiss the idea of receiving higher education. But his noble father came to his rescue once again and helped him to go to the college. Consequently, Madan Mohan got himself admitted to the Muir Central College, Allahabad, which was then housed in the Darbhanga Castle. The well-known scholar, Mr.H.Harrison, was then the Principal of the College.

Principal Harrison was much impressed with Madan Mohan's qualities of head and heart and took special interest in the young scholar's progress at College.

Madan Mohan was a man of strong will. Whatever he resolved, he stuck to it with firmness and determination even at the risk of inviting criticism or displeasure. Lord Ripon was scheduled to visit Prayag during the days when Madan Mohan was at College. Lord Ripon was considered to be a great friend

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\*The North West Province: name was changed into the United Provinces of Agra and Oudh following the creation of North West Frontier Province in 1901.



of India and was, therefore strongly looked down upon by a certain section of Englishmen. When Madan Mohan learnt that the visit of Lord Ripon was imminent, he decided to give him a rousing reception. Principal Harrison, though a very fine gentleman at heart, did not favour this idea. But this could not make Madan Mohan swerve from his determination. The next day Lord Ripon did visit Prayag. He was accorded a grand reception, was taken round the city in a procession and presented with a number of welcome addresses.

Early in his college days, Madan Mohan had acquired the reputation of being very talkative. Whenever and wherever he got an opportunity to speak or was invited to express his opinion or was faced with controversies, he did not fail to exercise his power of eloquence. With all the vehemence and vigour at his command, he would go on speaking tirelessly for hours together.

Pandit Shivram Vaidya, the personal physician of Madan Mohan Malaviya, gives an interesting account of Madan Mohan Malaviya's love of talking. He says, "At one time, young Madan Mohan was suffering from blood-spitting and was advised to undergo my treatment. My medicines were good but they did not possess the power of compelling him to follow my advice too. I complained to his parents and others that Madan Mohan had contracted a very unhealthy habit of talking too much and until that practice was stopped, blood-spitting would not cease. His elder brother Lakshmi Narain appreciated my advice and he began to keep watch over Madan Mohan with a cane in his hand. Once it so happened that he met a respectable gentleman of Prayag. Madan Mohan got an occasion of talking to him and went on till it became essential for Lakshmi Narain to sound the alarm. This worked and Madan Mohan got quickly recovered."

Madan Mohan Malaviya never liked those of his fellow students who blindly and ludicrously copied English manners in dress and deportment. In those days, he wrote a farce in



Hindi entitled 'Gentleman' in which he ridiculed those newly educated men who were adopting European dress and manners without possessing the character and refinement of Europeans through the character of Jhakhhar Singh.

Even at that early stage, Madan Mohan Malaviya had started thinking of building a great University where all the branches of learning would be made available to all the students of the world irrespective of caste, creed or nationality. This idea was to become a major passion within him in his later life.

Even in the College, Madan Mohan kept up his interest in music. He also developed a new taste for dramatics. Like everything else, he did extremely well in this art too. Those were the days, when boys had to play the roles of male and female both. Madan Mohan put up a memorable performance as Shakuntala in Kalidas's famous Sanskrit play of the same name' and as Portia in the Merchant of Venice of Shakespeare.

The College also offered Madan Mohan ample opportunities for exercising his debating talent. He revived the debating society and made its members discuss not merely academic issues but the whole range of economic and social problems facing the country.

Madan Mohan's uncle Pandit Gadadhar Prasad, was the Head Pandit at the Government High School, Mirzapur, in eastern U.P. He was a great scholar of Sanskrit and an exceptionally sweet tempered gentleman. Madan Mohan was so fond of his uncle that he used to go to Mirzapur quite often to see him. Once a large assembly of Sanskrit scholars met there to discuss a certain social problem which required scriptural authentication and support. Madan Mohan, who was still in his teens, happened to be present in that assembly. He listened attentively to the learned discussions for some time. When everyone had finished, he sought permission of his uncle to express his own opinion on the subject. He stood up and began to speak. He had such a sweet voice, and he advanced his

arguments in such a convincing manner that Pandit Nanda Ram, a leading scholar of Mirzapur, who was present in the assembly went over straight to Madan Mohan's uncle and asked for the boy's hand for his third daughter, Kundan Devi. Pandit Gadadhar Prasad readily gave his consent. In 1881, about two years later, Madan Mohan was wedded to Kundan Devi. He was then eighteen years of age and was an undergraduate at the Muir Central College, Allahabad.

Professor of Sanskrit at the Muir College was Pandit Aditya Ram Bhattacharya, a great scholar. Madan Mohan Malaviya's love for Sanskrit found further impetus at the hands of Professor Bhattacharya who took great interest in the young Madan Mohan and encouraged him in many of his academic and artistic pursuits, that went to make him a public man. Madan Mohan looked upon Prof. Bhattacharya as his teacher, preceptor and guide. He treated him with the respect that a disciple shows to his Guru, and greeted him always by prostrating at his feet.

Due to the efforts of Pandit Aditya Ram Bhattacharya, a Social Service Association called the Hindu Samaj was founded at Prayag in 1880. Madan Mohan began to take a leading part in the activities of this association. The Hindu Samaj became so active in a short time that it was found necessary to extend the activities of the Samaj to the whole of India. Consequently, a Central Hindu Association (Kendriya Hindu Samaj) was soon set up. Its inaugural meeting was held in the palace of the Maharaja of Banaras at Prayag. The meeting was attended by many prominent Hindu leaders from all parts of the country. Raja Rampal Singh of Kalakankar, who had just returned from England, also participated.

The Raja later became a close friend of Madan Mohan Malaviya. But their first encounter at the Prayag session of the Hindu Samaj was not free from an element of piquancy. The young Madan Mohan, who was one of the organisers of the meeting, once intervened when the Raja was talking to the



President during the course of a speech. The Raja reacted sharply to what he regarded as an act of impudence on the part of a young man and commented adversely on it in his Hindi paper the *Hindusthan*. But the Raja was not blind to the young Malaviya's organising capabilities, his patriotism, dignity of conduct, winning manners and attractive personality. A little later, he was to invite Madan Mohan Malaviya to edit the *Hindusthan*.

In 1883, Madan Mohan Malaviya went to Agra to appear for his B.A. Examination. He was at that time too much busy with his literary and social pursuits to pay any attention to studies. So, he failed, However, he passed his B.A. next year from the Calcutta University.

Once during a casual talk in one of the assemblies of the Hindu Samaj, he was advised by an older friend to do his M.A. in Sanskrit. The suggestion was very much to his own liking. He got admitted to the M.A. Class and from that time onwards he used to visit his Sanskrit teacher's place for three days in a week dressed in a dhoti and an upper garment with long hairtuft tied in a manner of Sanskrit students. But his duties towards his family did not permit him to prosecute his studies any further. He was obliged to bid goodbye to his M.A. classes after a short period of only three months.

The circumstances that obliged Madan Mohan Malaviya to abandon his ambition for higher studies and take up a humble school master's job are described by him thus, "After passing my B.A., I had a strong desire to be an exponent of Indian Scriptures and give religious discourses like my father and grandfather. But my family was poor and I owed a duty towards it. Just then a post of a teacher fell vacant in the local Government school in which I had studied and in which my cousin, Pandit Jai Govind, was the Head Pandit. He advised me to apply for the post. But I wanted to devote my life to the propagation of Sanatan Dharma and so I refused. He then complained about it to my mother. My mother came to

persuade me. I looked at her. There were tears rolling down her cheeks. I can still recall those pitiful eyes distinctly. All my ambitions were drowned in her tears and I immediately told her not to speak a word further and that I would take up the service. I took up the job of a school teacher on a salary of rupees forty per month which was raised to rupees sixty after two months."

Shortly afterwards, Madan Mohan changed the family name "Mallai' to Malaviya' and thereafter he began to be addressed as Malaviyaji, and became known to people as Pandit Madan Mohan Malaviya. The epithet 'Malaviya' grew so popular that everyone hailing from Malawa began to call himself Malaviya.

By his character, learning and sympathetic behaviour towards his pupils, Malaviyaji soon won their love, admiration and respect. Those who had the good fortune of being his pupils were so much impressed with his chaste language, his sweet manner of exposition, his sympathetic way of communicating knowledge that they remained his ardent admirers all their lives.

Once while invigilating in a local school examination, he detected a student copying from the answerbook of his classmate. Malaviyaji immediately ordered him to quit the room. The student was known for his notoriety. Expecting some troubles from him, Malaviyaji's colleagues advised him to be careful of the wicked boy. But Malaviyaji was not to be deterred from such threats. He followed his usual route without fear. Though the mischievous boy did not have the courage to assault Malaviyaji, yet he managed to catch hold of the boy from whose book he was copying and detained him at his place for a whole day and set him free only when some people intervened. But the wicked boy was so much overpowered by the impressive and affectionate personality of Malaviyaji that he fell down on his feet and begged pardon for his misdeed.



The key to Malaviyaji's success as a teacher was that he always went to his class fully prepared. He had a natural store of useful information from the scriptures which he had studied under his father and grandfather. He had a very chaste pronunciation of English, Sanskrit, Hindi and Persian. This stood him in good stead, and with his command over languages, he won the admiration of all who had an occasion of hearing him teach or talk. With the help of the rich treasure of apt illustrations, examples, quotations and anecdotes, he made his lessons so interesting and charming that whoever learnt a lesson from him did not require it to be repeated or revised at home. One of his pupils, who later became a prominent citizen of Prayag, writes thus of Malaviyaji as a teacher : "I came across a number of teachers who were superb masters of their subjects, who possessed intrinsic merits of a notable teacher but none was so great, so universally respected and so ardently loved by the pupils as Malaviyaji because it was a pleasure to hear him speak, to watch him explain a certain piece with correct accentuation, articulation, pronunciation, intonation and enunciation that each one of us always aspired to go on hearing him incessantly. His tender feelings towards his pupils, his sweetness of speech and above all his magnetic personality was admired by each one of us. He wielded such a magic influence over us that even if he chose to bid anyone of us to jump into a well, none would wait even to judge the propriety of the order. Such a great teacher was he."

One of the Malaviyaji's colleagues and close associates in the Government High School was his cousin Pandit Jai Govind Malaviya who was a renowned scholar of Sanskrit Grammar. Malaviyaji always complained to him of the indifference shown to religious education in the school. The Christian and the Muslim students had ample opportunities of knowing about their religion from their religious leaders but the Hindu students did not get any such facility. This led to a state of ignorance and apathy about religion among the Hindu boys. Malaviyaji



was very much disturbed by this state of affairs. But before he could do anything in this respect, he left the school for higher pursuits of life.

Even as a teacher, Malaviyaji found time for social and political activities. These were, in the beginning, confined to the service of the people of Prayag, his home-town, but gradually the sphere of his interest and activity widened.

One of his more affluent neighbours, a lover of Hindi, had made a large collection of books on literature and philosophy. In December 1889, this collection was converted into a public library. Later some other people donated more books and manuscripts to this library, which came to be known as Bharati Bhawan. Within a few years, Bharati Bhawan library grew into a major institution of Prayag. Malaviyaji took keen interest in the affairs of the Bharati Bhawan and it was mostly due to his efforts that the District Board and the provincial Government were persuaded to award grants for its maintenance. Malaviyaji's name is so closely associated with the Bharati Bhawan that it is generally considered to be his personal achievement.

The Muir Central College of Prayag was considered to be the major seat of western learning in those days and it attracted young men from all the upper class families who wanted to be benefited by English education and who expected to occupy positions of responsibility in the service of the British Government. But the importance of the College grew more when, in 1887, the Allahabad University came into existence with the Muir Central College as its nucleus. As it was the only University in the province, it attracted a large number of students. This led to a shortage of hostel accommodation. So Malaviyaji decided to build a hostel for the Hindu students who came to the Allahabad University. He toured round the whole province to collect money for the hostel. The idea was blessed by the then Governor, Sir Anthony Macdonnell, and hence the new hostel was named after him. Built in 1903, the hostel is

even today one of the famous buildings of Prayag. It soon came to be known as 'Malaviyaji Ka Boarding House'.

Malaviyaji always looked exceedingly graceful and elegant in his spotlessly white attire. He used to put on a milk-white stately turban on his head, a press-folded white scarf round his neck coming down to his knees, a white achkan (long coat) and a pair of white churidar trousers or dhoti. He used to put on a pair of Indian Nagara shoes on his feet and carry a thick stick of mountainwood in his hand. In summers he used to exchange the white scarf around his neck with a saffron-coloured one. He was a person of unimpeachable taste in dress and speech, and could never tolerate any kind of untidiness in either.

There is a story about how he came to tying his turban the way he did. Formerly he used to put on a Chaugoshia cap that was in vogue those days in Prayag and other cities of Uttar Pradesh. But once he happened to come across a Malaviya Pandit from Mirzapur, whose way of tying the turban so fascinated him that he took to it at once and stuck to it till his old age when he resumed wearing the old Chaugoshia cap again. He was meticulous in giving precisely correct folds to his scarf and the turban cloth. It was a pleasure to watch him tie his turban with extreme care examining the operation in the mirror every now and then till he was satisfied that it was properly shaped. Once set, the turban was used for two to three days till it was replaced by another. He adopted this dress in his college days and stuck to it to his end.

## A STALWART JOURNALIST

**T**he first session of the Indian National Congress was scheduled to be held at Pune, but owing to an outbreak of epidemic in that town, the venue was shifted to Bombay, where the session took place in December, 1885. The second session of the Congress was held at Calcutta in 1886. This was attended by Madan Mohan Malaviya in the company of his teacher and guide Pandit Adityaram Bhattacharya. The Calcutta Congress turned out to be an important event in Malaviyaji's life, because his performance at that session made him known throughout India and marked the beginning of his role as a national leader.

Among those who were greatly impressed by Madan Mohan Malaviya's performance at the Calcutta Congress was Raja Rampal Singh of Kalakankar. The Raja was a large hearted person and unlike many of the landlords and zamindars of those days, was a zealous patriot. He had just returned from England, and the spirit of freedom which he initiated in that country, inspired him to start a Hindi weekly to propagate the values of freedom and liberalism in his own country. He wanted to convert the weekly into a daily paper and was looking around for a suitable person to edit it.

He met Malaviyaji and offered him the job. He said: "Leave your teachership and edit Hindusthan and thus serve your country. I shall pay you Rs.200 in place of Rs.60 you are getting



now." It was an attractive offer, but Malaviyaji had to think twice before accepting the offer. He was an orthodox Brahman nurtured and bred in a strictly orthodox Brahmanical and Vaishnavite way of life which was very different from the way of the life led by Raja Saheb. Though Malaviyaji had a great and sincere yearning for serving his motherland through journalism, he found it difficult to fit in comfortably into the pattern of life at Kalakankar. After a great deal of deliberation, he sent word to the Raja Saheb, "I am willing to accept the editor of English and Hindi daily Hindusthan on one condition that you would never call me after you have taken a drink." The Raja was determined to have Malaviyaji at any cost. He accepted the condition. Malaviyaji resigned his post as teacher in July 1887 and began editing 'Hindusthan' at Kalakankar. The Sunday edition was still published under the editorship of the Raja himself. Malaviyaji used to live on week-days at Kalakankar, which was only thirty miles away from Prayag and spend his Sundays at home.

The Hindusthan earned great popularity under the editorship of Malaviyaji. His fearless leading articles and bold editorial comments on all matters relating to the social, economic and political problems of the day were widely read. The most attractive feature of the paper was that it was held in great regard both by the public as well as the Government, though it never hesitated in criticising those policies of the Government which went against public interests. Malaviyaji was a judicious and honest critic. He never yielded to anyone in taking a stand for right cause. The great virtue of his writing was that he never used abusive, foul, satirical or ironical language against any person or institution, and always maintained a high level of editorial dignity and decorum. His notes, comments, criticisms and suggestions were always practical and constructive and he took great care to ensure that his paper did not become a tool in the hands of any political party or creed. He had equally good command over both Hindi and English, and his leading articles and comments were read

with attention for their literary merits also. He had adopted an easy style in Hindi which came to be known among the Hindi scholars as 'Malaviyaji ki Hindi'. The characteristic feature of his style was that it was simple and easily comprehensible, and avoided the use of highly Sanskritised or pedantic words.

Malaviyaji considered journalism as an art. He introduced new traditions into Indian journalism, laid down the foundation of the Hindi Press, and made it a medium of service to the Indian people. He always worked and fought for the freedom of the press, originated the All India Editors' Conference and trained and inspired a large number of great editors.

Malaviyaji was a fastidious proof-reader, and never allowed a single word to pass unobserved and uncorrected. He was very thorough in reading proofs and in making corrections, even at the very last stage to ensure highest standard in language, style and contents. He maintained that the business of the newspaper is not merely to convey news but also to convey it in the right perspective and in correct and easily comprehensible language. According to him, the business of a paper was also to teach, train and guide the readers to think on right lines without fear or favour.

He never deviated nor allowed others to deviate from the policy of the paper he edited or managed. Once, many years later, when the editor of his paper *Abhyudaya*, Pandit Krishna Kant, wrote an article which, in some respects, deviated from the policy of the paper and also from the high standard of journalism set by Malaviyaji, he wrote the following touching letter to the editor:

"Last night I dreamt that the Abhyudaya Press was on fire. But the Abhyudaya issue which I have just received, has given me greater pains than what I experienced by seeing the press on fire in my dream. Perhaps I would not have felt greater grief



if the Abhyudaya Press would have been reduced to ashes before the leading article of this issue was printed. If I could atone the sin by closing Abhyudaya, I would have done so immediately. It was not proper for you to publish an article during my life-time which may expose me to public censure and put me to shame."

Malaviyaji edited the Hindusthan continuously for two-and-a-half year and gained popularity and name both for the paper as well as for himself. One day, however, it so happened that Raja Rampal Singh wanted to consult Malaviyaji on some important matter. He called Malaviyaji to his room. On entering the room, Malaviyaji perceived that the Raja had taken a drink. He reminded Raja Saheb of the terms of his employment and told him that, as Raja Saheb had broken the contract, it would not be possible for him to remain in his service any longer. Raja Saheb was not at all prepared for this bolt from the blue. He was stunned and tried his utmost to persuade Malaviyaji from taking such a rash step. But Malaviyaji was a man of principles and firm will and no amount of persuasion and allurements could be of any avail. Malaviyaji's elder brother also made an effort to bring him round but he remained adamant. When Raja Saheb lost all hope of retaining Malaviyaji in Kalakankar, he agreed to let him go on one condition, that Malaviyaji would take to the study of law. He promised to bear all expenses. Malaviyaji promised to consider that suggestion and left Kalakankar in 1886.

The moment he returned home, he was offered the co-editorship of a leading English daily, The Indian Opinion. The paper had the reputation of being bold and fearless. Malaviyaji's association with it added to its reputation. The paper later got incorporated with the Advocate of Lucknow and Malaviyaji's association with it, in one form or another, continued for a long time.

The cause dearest to Malaviyaji at that time was that of establishing a Hindu University on the bank of Ganga. To



propagate the idea of the University, Malaviyaji thought of starting a Hindi Weekly. The weekly *Abhyudaya* was brought into being for this purpose in the year 1907. For two years, Malaviyaji himself edited the paper. Along with advocating the proposal for the Banaras Hindu University, it devoted its columns to the other burning problems of the day. When Malaviyaji could not give full time and attention to the journal, the burden of editing it fell on the shoulders of a series of distinguished editors including Purushottamdas Tandon. Finally, it was taken over by Pandit Krishna Kant, Malaviyaji's nephew, who remained its editor for a pretty long time. It remained a weekly until 1915, when it was converted into a daily.

The boldness and outspokenness of *Abhyudaya* brought it into frequent conflict with the British Government. More than once, it had to pay heavy fines and suspend publication for months together. Malaviyaji knew that it was the price that had to be paid for the freedom of the press. This freedom had to be jealously guarded. He took a leading part in convening the All India Editors' Conference. It met for the first time under the Presidentship of Raja Rampal Singh in April, 1908. In the capacity of the President of the Reception Committee, Malaviyaji said: "The Government is going to introduce Bill like the Press Act and the Newspapers Act to make their repressive policies more widely effective. This will bring the freedom of the press in our country to an end. If the editors and the journalists of India do not face this dangerous move boldly, the future of Indian papers will be doomed."

The name of Lord Curzon shall ever remain fresh in the memory of Indians for his imprudent policy of slicing Bengal into two parts which sparked off such a furious revolution that at one time the very existence of the British' Government in India seemed to be endangered. The whole of India rose in defiance against the British Government. The necessity of starting a daily English paper to formulate and express the

feelings of patriotic Indians became urgent, and so by the efforts of Malaviyaji, *The Leader* came into existence on 24 October 1909. Malaviyaji's association with *The Leader* can be best described in his own words:

"The late Pandit Ayodhya Nath had spent a large amount of money on the publication of *The Indian Herald*. The paper went on working for three consecutive years when finally it had to be discontinued due to financial crisis. This was another reason why *The Leader* came into existence. I had decided to give up my legal practice and keep myself aloof from public service so that I may find sufficient time to devote to the cause of the Banaras Hindu University. I then thought that if I leave public service without establishing a suitable daily paper to ventilate the feelings of the people, I shall be failing in my duty towards my province. I talked this matter over to many of my colleagues, friends and associates and they readily agreed to invest their money for the same. We were able to collect Rs.24,000 in the beginning. The amount was not sufficient enough to ensure smooth running of a daily paper but I was confident of the assistance promised by my friends and my expectations came out to be true. You all must be remembering that our friend Motilal started *The Independent* during the days of non-cooperation movement in order to propagate his own ideas and opinions and also those views which were not in consonance with the views express in *The Leader*. The paper cost him about 2,50,000 rupees, of which, Pandit Motilalji contributed 1,00,000 and Shri Jaykar Rs.50,000. It had been admitted even by the Government that *The Leader* always advocated the right causes and was not led by any dogmas or prejudices. Serious doubts were harboured by many a people about its fate, so much, so that *The Pioneer* went to the extent of remarking ironically that *The Leader* was so good that it would meet an early end. But in spite of all odds, *The Leader* withstood the tides of times and is serving the people with credit and credence."



The credit of giving life and vitality to *The Leader* goes entirely to the efforts of Malaviyaji. When within a period of one-and-a-half year of its existence, the paper ran out of funds and the directors resolved to liquidate its assets and liabilities, Malaviyaji was busy in collecting funds for the Banaras Hindu University. Still, the directors thought it wise to bring this alarming situation to his knowledge. When Malaviyaji heard of this, he immediately said: "*The Leader* will not die,". His timely assistance saved *The Leader* from an untimely closure. Malaviyaji at once approached his wife and said, "Don't think you have four sons only. This daily *The Leader* is your fifth son. It is in a moribund state on account of lack of funds. Can I see it falling into the jaws of death as father?" His wife was moved by her husband's words, sold all her ornaments for thirty-five hundred rupees and gave it to her husband. He then went to others for donation and said in that context, "I will die but I will not beg for my own self but I will not feel ashamed of begging for the good of others." Thenceforward *The Leader* took steady and progressive strides. Pandit Motilal Nehru was the first President of Newspapers Ltd. which was publishing *The Leader*. Malaviyaji followed suit and remained its President for ten consecutive years. He was followed by illustrious figures like Tej Bahadur Sapru and Sachhidanand Sinha. *The Leader* got its own buildings constructed in 1926 and bought its own new printing machines from abroad and a Hindi daily entitled *Bharat* was also added to its publication programme. It is not less painful to note that the directors have recently discontinued *The Leader* which was so dear to Malaviyaji.

When Shri Sachhidanand Sinha of Bihar started his *Hindusthan Review* in 1893 and the *Indian People* in 1903 he was assisted by Malaviyaji.

A weekly Urdu paper entitled *Swarajya* appeared in 1909 at Prayag. During the ten months of its existence, eight of its editors were tried for sedition. Malaviyaji assisted *Swarajya* financially, prompted Shri Purushottamdas Tandon to appear



for the editors in the Court, and supported the families of the editors when they were lodged in jail.

Some of his friends did not like his association with the editor of an Urdu weekly, and complained to him about it. But Malaviyaji replied to them calmly, "Whatever I have done, I have done to establish Freedom of Press in this country. If I had not done this, I would have been accused of being a party to the end of freedom of thought. As regards helping these young men, how could I refrain from doing it. Can a father abandon his sons merely for difference of opinion and specially those sons, whose patriotism is as brilliant as glittering gold. Let me not be accused of the offence of assassinating Abhimanyu like Dronacharya."

Malaviyaji was also responsible for sponsoring the publication of *Maryada*, a Hindi monthly, which was in the nature of a general review of political, social and literary events.

Malaviyaji was extremely religious and combined in his character and conduct all that was best in Hindu culture. From his very boyhood he felt the necessity of imparting religious education to the young. So, on 20 July 1933, on the auspicious Guru Purnima day, he started his well-known weekly *Sanatan Dharma*. The journal carried articles on science, fine arts, politics, history, economics, philosophy, literature, religion and sociology. Besides, it published regular articles on such socio-religious subjects as cow-protection, Hindu traditions and ethics.

## A POWERFUL ADVOCATE

**A**fter Malaviyaji's performance at the Calcutta Congress, the friends and advisers, including Raja Ram Pal Singh, urged him to devote a little more of his time to political affairs. They were convinced that in Malaviyaji they had discovered a political leader of great promise. Some of them prevailed upon Malaviya to take up the study of law as a necessary preparation for a Political career.

This pressure from various quarters obliged Malaviya to devote himself to the study of law during the time that he could spare from his duties as an associate editor of *The Indian Opinion*. While he was still a student of law, he prepared a comprehensive note on Constitutional Law which proved, if any proof was needed at all, his ability to master the most difficult branch of legal knowledge.

In this he was helped, no doubt, by his keen intelligence and a phenomenal memory. The only handicap in the study of law was lack of time. A more serious setback came from a sudden calamity in the family. Just when his law examinations were drawing near, his younger brother, Manoharlal, took suddenly ill and died. This tragedy left Malaviyaji numb and devoid of all enthusiasm for pursuing his studies. Some of his friends, however, persuaded him with great difficulty to continue his studies and to appear for the examination. So, in 1891, he passed his law exam with credit. After two years, he joined the bar at the Allahabad High Court.

Madan Mohan Malaviya quickly made a mark as a promising member of the bar. He shone forth as a brilliant advocate. He was very scrupulous in taking up cases. He never took up a dubious case under any circumstance and undertook only that amount of work which he could do justice to. His devotion to his profession was so sincere, that one of his colleagues in the newly-founded National Congress complained to Mr. Hume, who was one of the leaders of the party at that time, that Malaviyaji was not finding sufficient time to devote to the national cause. But Mr. Hume supported Malaviyaji, and said, "It is all right. He must devote all his energies to his professional responsibilities." And then, turning to Malaviyaji, he said, "Mr. Madan Mohan! God has granted you keen intellect. If you work sincerely for ten years in this profession, you will surely beat all your contemporaries and then you will be better qualified to serve your people and country on account of the respect and name that you will have earned by then."

His work as a lawyer kept Malaviyaji so busy that he hardly got time even to attend to his daily routine. Unlike his fellow advocates, he was so obliging that a number of his friends, relatives and others of low means could find in him a sincere friend and guide who would attend to their court cases without charging any fees. Right up from early morning would his clients knock at his doors and would not permit him to perform even his morning prayers. He was so obliging and true to his professional morals that he attended to his daily prayer only after he had disposed of all his clients. It was then that he would take his meals.

Malaviyaji was responsible for bringing Sir Tej Bahadur Sapru to Allahabad and starting him off on a successful career at the bar. Writing about Malaviyaji as a lawyer, Sir Tej Bahadur Sapru had to say : "Within a few years of joining the Bar, he built up a solid and substantial practice on the civil side which placed him immediately after the leaders of those days, namely, Pandit (afterwards Sir) Sunderlal, Pandit Motilal Nehru etc. In the profession, he was known to be a lawyer of



very keen intellect, extremely fair in the presentation of the cases, courteous to his opponents but above everything else, he was the shining example which was quoted to us, the juniors of those days, of a lawyer who combined his scrupulousness to the last degree with ability of high order. I know it for a fact that successive Chief Justices and none greater than Sir John Stanly and Sir Henry Richards held him in high regard not only for his ability but for his spotless character."

Malaviyaji had three great talents that went to make him a successful lawyer-thorough preparation of his brief, effective speech and the art of putting his case persuasively. He quoted precedents and pressed his points of law and facts in such a cool and a convincing manner, that it was always difficult for his opponents to disprove his facts or his arguments.

A lesser person than Malaviyaji would have been content with this success. But not Malaviyaji. He had other, more consuming passions. The most powerful of these was his dream of establishing a truly Indian University. His father, with whom he often shared his feelings, advised him that if he wanted to work for the establishment of the University he was to give up his legal practice. Malaviyaji took this advice in all earnestness. The news of his sudden resolve to give up his legal practice came as a shock to many of his friends. One of the Judges of the Allahabad High Court, on hearing this news, is quoted as saying, "Malaviyaji had the ball at his feet but he refused to kick it. "

When Gopala Krishna Gokhale, the great patriot, was hailed for his sacrifices, he quoted Malaviyaji's example with great admiration : "Why do you call me a great sacrificer? What sacrifice have I made? I was born in a poor family and became a teacher. From teachership I rose to my present status. I was a poor man and so remain to this day. The sacrifice is that of Pandit Malaviyaji. He was born in poverty and from poverty rose to the position of an eminent lawyer earning thousands of

rupees per month. He tasted richness and when the call came to him from within to serve his motherland, he sacrificed all and again courted poverty. His is the sacrifice, the real sacrifice, not mine."

But the lawyer in Malaviyaji did not die. It lay dormant only to rise whenever an occasion arose. And such an occasion did arise in 1922, when on February 4 of that year, a police post at Chauri-Chaura in the Gorakhpur District of U.P. was set on fire by an excited mob of patriots. Twenty-one policemen were roasted alive in the unfortunate incident. Two hundred and twenty-five persons were arrested on the charge of arson and murder. No local lawyer was coming forward to defend them. The Sessions Judge of Gorakhpur had sentenced One hundred and seventy of the accused to capital punishment. When the cases came up for hearing before the Chief Justice of the Allahabad High Court all eyes turned towards Malaviyaji. Though Malaviyaji was out of the profession for nearly two decades, he readily took up the case, prepared the brief and pleaded on behalf of the accused.

He concluded his arguments with a fervent appeal to the judges to impart justice tempered with mercy and thanked them heartily for giving him patient and kind hearing.

After Malaviyaji had finished his arguments, the Chief Justice rose from his seat and addressed in these words:

"The wonderful ability with which you have pleaded this case has earned you the gratitude of all the accused, and their families shall ever remain grateful to you for the same. I, on behalf of myself and I believe on behalf of my colleagues Mr. Justice Pigot also, congratulate you on arguing this case in such a brilliant manner. Nobody else could have presented this case better than yourself. No better laurels can a lawyer aspire for in his legal career than this."

It was a miracle. One hundred and fifty of the accused were saved from the gallows.



## A MAGNANIMOUS HINDU LEADER

**M**alaviyaji was brought up in an atmosphere of learning and piety. He was, like his parents, a noble Hindu. It pained him intensely to find the younger generation of the Hindus having very little knowledge and interest in their religion. He decided to do something in that direction. Fortunately, at about the same time, some public spirited Hindu leaders in Punjab and UP were engaged in propagating the tenets of Sanatan Dharma through journalism and education. He was greatly impressed by their sincerity and work. He met some of the leaders at a conference of Hindu divines held in Haridwar in the spring of 1887. Colonel Olcott of the Theosophical Society was also present at this conference. He set the tone by calling upon the assembled Hindu leaders to "search for the extinguished sparks of your religion and rekindle it." The conference resolved to establish a Bharat Dharma Mahamandal devoted to the propagation of the basic values of the Hindu religion.

To give impetus to this work, Malaviyaji instituted a Hindu Dharma Pravardhini Sabha at Prayag. He was the main speaker at the Second Session of the Bharat Dharma Mahamandal held at Vrindavan. In 1906, Malaviyaji called a grand assembly of the followers of the Sanatan Dharma on the occasion of the Kumbh fair at Prayag. At this meeting, the well-known book Sanatan Dharma Sangrah was brought to light and the



principles laid down in the book were unanimously adopted. A new Sanatan Dharma Mahasabha was brought into existence. On Malaviyaji's initiative, the conference adopted a resolution declaring its intention to establish a Hindu University at Banaras. The same meeting decided to have, to begin with, a Rishikul Brahmacharya Ashram at Hardwar to impart education to young children on the lines of ancient residential schools known as Gurukuls. The Sanatan Dharma Mahasabha became the All India Sanatan Dharma Mahasabha in 1928. The Mahasabha, among other things, published two journals devoted to the propagation of the values of Hinduism. The Sanatan Dharma weekly was published from Banaras and The Vishwabandhu from Lahore.

In the year 1928, Malaviyaji undertook a tour of Punjab in connection with the propagation of the ideals of the Sanatan Dharma Mahasabha. He helped to set up in Punjab alone as many as three hundred branches of the Mahasabha. He also presided over the Provincial Sanatan Dharma Sammelan at Rawalpindi. It was at this conference that Malaviyaji advised the people for the first time to allow the untouchables to take water from public wells and to admit them to public schools.

Malaviyaji's great love for the religion of his forefathers is evident from a number of instances in which he challenged the British authorities on matters that affected the interests and sentiments of the Hindus. One of these incidents took place in 1924 at Prayag on the occasion of the Ardha-Kumb festival. The stream of the Ganga at Prayag usually changes its course every year. That year, it assumed a rather peculiar course, and the Mela authorities became alarmed and hastily procured an order from the Government prohibiting people from taking bath at the confluence. Millions of pilgrims, who had gathered at Prayag from far and near for the holy bath became furious and decided to defy the ban. Feelings rose high, and a conflict between the pilgrims and the authorities seemed inevitable.

When Malaviyaji learnt of this, he sent a telegram to the authorities urging them to withdraw the injudicious order. This was of no avail. At last Malaviyaji decided to offer Satyagrah. He proceeded to the Sangam with about two hundred volunteers. A fiery young political worker, named Jawaharlal Nehru, was one of them. The Mela authorities had expected a blockade to check people from going beyond it towards the confluence. Malaviyaji and his party squatted on the ground against the blockade. The sun went up high but the Satyagrahis did not budge an inch from their post. There was a stalemate. Suddenly, Jawaharlal rushed forward and climbed the blockade holding the national flag high in his hand. Malaviyaji followed suit. He rushed forward breaking through the police cavalry and jumped over the blockade. Within minutes the blockade was broken to pieces. Jawaharlal Nehru has thus described that event in his autobiography: "The feat performed by Malaviyaji was difficult even for an ordinary person and it was really a matter of wonder to exhibit that agility at such an advanced age." Hundreds of people followed him. Satyagraha won the day. The police had to stage a helpless retreat.

A similar incident took place at Hardwar on the occasion of the Kumb fair in 1928. In spite of strong protests from the Hindus, the Mela authorities had constructed a small bridge to join the western bank of the river with a tiny island only a few feet across. The bridge, instead of facilitating passage, obstructed it all the more. This caused great annoyance to the pilgrims. Malaviyaji vainly tried to persuade the officers to dismantle the bridge. They did not pay any heed. He then threw out a challenge that if the bridge was not dismantled, the Government would face Satyagraha. Feelings ran very high and the volunteers who had assembled from far and near were eagerly prepared to offer Satyagraha. Malaviyaji dispatched a long telegram to the Governor of U.P. explaining the whole situation. The result was that the Governor immediately ordered the authorities to desist from using that bridge. This was another



victory of the Satyagraha offered by Malaviyaji for supporting Hindu interests.

In January 1936, a special session of the All India Sanatan Dharma Mahasabha was held at Prayag to draw up a programme of action for the Mahasabha. After prolonged discussions, a wide-ranged and clearly-enunciated programme was unanimously adopted. The aim of Mahasabha, according to this programme, was to make all efforts to propagate Sanatan Dharma as laid down in the Vedas and other holy books of the Hindus; to establish schools, colleges, pathashalas, rishikuls and other such institutions; to publish books, pamphlets, papers and magazines; to arrange kathas, lectures and religious discourses and adopt other proper means for the preservation and propagation of Hindu culture and to encourage the study of Hindu scriptures; to prepare and train efficient religious preachers; to establish a central library with a publication bureau; to encourage people to get their children initiated in the sacred thread and marriage ceremonies without incurring any expenditure; to encourage the followers of Sanatan Dharma to be initiated by Mantra; to take proper steps to reconstruct and rejuvenate the Mathas, temples and places of pilgrimage and arrange for the celebration of Hindu festivals; to acquire all properties of Hindu Trusts lying in the hands of unauthorised persons; to mobilise the Hindus for their self-protection and develop their spiritual, physical and mental faculties; to make proper arrangements for the protection of Hindu widows and orphans; to give full support to all other Hindu organisations in addition to the propagation of Sanatan Dharma; to bring the various sects and creeds of Hindus together and try to inculcate a spirit of unity and goodwill among them; to develop a sense of brotherhood towards the followers of other religions in the country; to organise Mahavir Dais for social service and development of physical strength among the Hindus; to arrange for the protection of cows, to start cow-protection centres, procure cheap and pure ghee, milk and other milk-products and start cow-rearing and dairying institutions; to arrange for



pasture-lands for cows to graze; to cooperate with other institutions having similar aims; and to acquire movable and immovable properties to achieve the above aims.

The above aims and objects are so wide and all-embracing that no one could object to anyone of them. Malaviyaji wrote a small booklet called *Hindu Dharmopadesh* in which he has prescribed the ideal life which ought to be led by each member of Hindu Society and at the same time to be tolerant to other religions and be patriotic. In this book, he says:

"I first make obeisance to God. I wish that meetings should be organised in each village for the welfare of the people, for punishing the wicked and for conducting rules of righteousness. Kathas (religious discourses) should be arranged in each village. Schools and gymnasiums should be established in each village and all the people should jointly celebrate religious festivals. All the inhabitants of the village should join hands in protecting orphans, widows, religious places and the cow. Womenfolk should be held in reverence. Compassion should be shown to the needy and the oppressed. No animal, who does not harm anyone, should be killed. Those persons should be brought to book who perpetrate crimes, assault women or try to harm the property or person of anyone or practise arson. If one's life and property is not considered safe without doing away with such wicked persons, it is but essential to annihilate their class.

"Every man and woman should practise fearlessness, truthfulness, abstinence from stealing, continence, patience and mercy. one should never forget that the result of a good deed is good and of an evil deed bad and that one has to take subsequent birth according to one's actions in this life. One should always remember the All-pervading, Omniscient and Omnipotent God with gratitude. The followers of Sanatan Dharma, Arya Samaj, Brahma Samaj, Sikhism, Jainism and Buddhism should show proper and respectful regard for other religions while following their own faiths. One should be resolute in one's beliefs, should never resort to speaking ill of

others, be tolerant to one's antagonist (whether in matters of religion or social relations) and bear love towards all the creatures of the world. Never do to others what you do not want to be done to yourself. No one should either entertain fear from others or should suffer others to fear. Everyone should aspire to see that all creatures keep happy, that everyone is prosperous and that none is unhappy. It is the duty of the strong men to ward off the sufferings and miseries of others. One should work shoulder to shoulder with the patriotic Parsees, Muslims, Christians, Jews and others for the uplift of our country.

"Bharat, better known as Hindustan, is a very sacred land. Even the gods sing the songs of the glories of men who take birth in this sacred land and enjoy divine blessings and Moksha (freedom from bondage). This is our Motherland and Fatherland. This is the land of the sublime deeds of great men like Rama, Krishna and Buddha, of great saints, scholars, rishis, teachers, sacrificers for religion, valiant men, large-hearted persons and lovers of freedom. Hence we must show deep devotion to this land of ours and do all that we can for its emancipation. The Hindu Dharma is that form of organisation for which God ordained the four castes of Brahman, Kshatriya, Vaishya and Shudra according to the merits and past deeds; and devised the four Ashrams (steps of life), viz., Brahmacharya (life of continence and learning), Grihastha (life of a householder), Vanaprastha (life in the lap of Nature as preparation for renunciation) and Sannyas (renunciation from all worldly associations) in order to attain the four goals of human existence, viz., Dharma (noble deeds), Artha (worldly riches), Kama (aspirations of life) and Moksha (freedom from the bondage of life and death). Those who aspire for peace and prosperity in the world must honour their religion and propagate it."

From this analysis of the Hindu religion, it is obvious that Malaviyaji's Hindu religion included regard for others, respect for other religions, love for spiritual and moral life in the



country, and yearning for world-brotherhood. Though he was very orthodox in his personal life, he was a staunch protagonist of the spirit of tolerance for other religions and beliefs. He always moved with the times and his orthodoxy never stood in his way of entertaining and practising progressive ideas.

Long before Gandhiji launched his Harijan movement for the uplift of the untouchables, Malaviyaji had appealed to the Hindus to give the Harijans facilities for education in public schools and allow them to take water from public wells. But when Gandhiji took up the cause of the untouchables and advised them to enter the temples even against public will, Malaviyaji called a meeting of the Pandits and secured a verdict from them in this context which is incorporated in his Antyajoddharvidhi (ways of uplifting the lower strata of the society) according to which a novel way, supported by the Shastra, was devised by him for the uplift of the untouchables. He organised Mantradiksha (initiation in spells), according to Shastra, through which the Harijans could be accepted as an equal class in the Hindu society. The Hindu orthodoxy of the period objected to such move and Malaviyaji's Mantra-diksha movement brewed powerful antagonists.

Shri Anagarik Dharmapala, the well-known Buddhist monk; who owes credit for the reconstruction of the Buddha temple at Saranath, and for rejuvenating the Buddhist religion in the land of its origin was among his great admirers.

Though a very staunch Sanatan Dharmist, he was invited to preside over the Arya Samaj conference also as he was widely known to be above narrow prejudices of religious factions and fanaticism. Even the Christian and Muslim organisations had the privilege of inviting him to preside over their meetings and guide their deliberations.

Malaviyaji was a true Brahman, in form and spirit, a noble Hindu of magnanimous heart, a lover of all religions, who considered patriotism as a part of his religious dogma, because,



to him, India was not merely a geographical unit or a political gospel but a spiritual force, a divine spirit to be adored by all who take birth in the land. His Hinduism was not merely a way of life followed by a certain faction of people but a philosophy covering the whole range of human relations all over the world, a philosophy which enjoined upon each individual to sacrifice his dear and near ones for the sake of righteousness and protection of human rights and privileges. Though orthodox to the extreme in his personal discipline, he was a great social reformer who always kept pace with the march of times. Religion was his life and soul and it is not at all exaggerating to say that he was an incarnate of Universal religious truths and ideals.

He never looked at problems from the sectarian point of view. He was always rational and national. The problem of cow-protection was not a Hindu problem for him but a national problem because he considered cow-protection as a major means for ensuring good health and prosperity for an agricultural country like India.

There was a time in India when the wealth of a person was estimated in terms of the number of cows he possessed. A cow was considered to be the greatest and the most coveted prize and invaluable regard that could be given to anybody.

From time immemorial, the cow is being held sacred by the Hindus because its milk is the most perfect food for human sustenance and growth. Cow-dung is useful both as a rich manure and as an easily available fuel.

The oxen are used as beasts of burden, for ploughing the fields, carrying load, drawing carts and performing other kinds of services. It is considered auspicious to catch sight of a cow in the morning. It is on account of these qualities that the Hindus regard the cow as sacred and as worthy of protection. The Rishis of old had a greater regard for her because it was her milk and butter that helped them to perform their daily fire-sacrifices. This is why they maintained large herds of cows

in their Ashrams and the presentation of a cow to a learned Brahman, a poet or a saint was deemed the most appropriate offering.

Under the Mauryan rulers, according to Kautilya, any cow-herd who did not leave sufficient milk for the calf was aptly punished. No one was allowed in those days to inflict injury to a milch cattle, calf or a bull. Such animals enjoyed sacred protection under the laws of the country.

Even Babar, the founder of the Mughal Empire in India, had enjoined upon his son Humayun not to allow the slaughter of cows if he yearned to win the hearts of the Hindu. From the beginning of the Muslim rule in India till the reign of Feroze Shah Tughlak, a special tax was levied on the sale of cows. This was to prevent cows from falling into the hands of the keepers of slaughter-house. Akbar and Jahangir both followed Babar, and banned cow-slaughter under royal seal. Among the later Mughals, Muhammad Shah and Shah Alam also banned cow-slaughter.

That the cause of cow-protection was dear as much to the Muslims as to the Hindus is obvious from the fact that the pioneer of cow-protection in recent times was Syed Nazir Ahmad, a leading Muslim citizen of Sitapur in U.P., who founded the 'Islami Gorakshan Sabha' in the middle of the 19th Century. He was the author of a number of pamphlets and books in support of the view that no religion in the world permitted slaughter of cows.

The Cow Preservation League of Calcutta was established in 1908 under the Presidentship of Sir Ashutosh Mukerji. This movement gained such a great momentum in the beginning of the twentieth century that hundreds of Pinjarapols, Goshalas and Gorakshak Mandalis (cow-protection centres and societies) came into existence throughout the country.

The large congregation of the followers of Sanatan Dharma held at Hardwar in 1887 unanimously passed a resolution on



cow-protection and on the establishment of Goshalas throughout the country. The result was that nearly all the Hindu states in India opened Pinjarapols and Goshalas in their domains. In addition to this, all the district headquarters maintained Goshalas and pasture-lands in order to protect the cows from falling into the hands of butchers. The credit of this arduous and pious task goes in no small measure to the efforts of Malaviyaji who toured round the country collecting funds for the cow-protection movement. Malaviyaji gave full support to Shri Hasanand of Mathura in organising the Hasanand Gochar Bhumi Trust at Mathura. For some years, it had become customary to hold the Goraksha Sammelan on the occasion of the sessions of the All India National Congress. Gandhiji also took keen interest in the work of cow-protection and founded a Central Goraksha Committee under the auspices of the All India Goraksha Samiti at Sabarmati.

Malaviyaji's love for the cow was great. He himself got a number of cows reared in his house, paid individual attention to them and took personal care for their comfort. He derived peculiar pleasure in watching young calves frolicking and frisking to and fro with free undeterred movements. Once, Malaviyaji, while going in a car from Allahabad to Gorakhpur, was involved in an accident in which his car collided with a bullock-cart. He paid no heed to his own injuries and immediately crept out of the damaged car to see if the bullocks of the cart were hurt. When he was sure that the bullocks had escaped unhurt, he attended to his personal injuries."

Malaviyaji immediately abandoned the use of leather shoes when he was informed that fine leather is obtained from hides drawn from living animals by putting them under cruel ordeals of stripping canes. Thenceforward, he began putting on canvas shoes. In a letter to a friend, he expressed his concern for the protection of the cow in these words: "My limbs have become feeble. I am finding it difficult to walk even two steps. I have very recently founded the Goraksha Mandal and got it



registered also. Some gentlemen have given monetary help also for the purpose. Though I have been doing whatever I could throughout my life for the service of the cow, I still cherish a yearning to do some solid work in this respect. If you can find time to devote for this purpose, I shall be greatly relieved of my anxiety and the work shall continue with ease. Shri Chaundeji Maharaj had come here from Bombay a few days back. He complained that I had worked for many causes throughout my life but did nothing for the protection of the mother cow. Chaundeji Maharaj also observed that the movement could not gain speed and strength unless I gave the lead. I told him that my limbs were failing and that if he had entrusted this work to me ten years earlier, I could have surely done something in this respect. But I accepted his command."

Soon after, the Kashi Goraksha Mandal was brought into being. This organisation propagated the necessity of cow-protection in northern India and tried to bring all the Goshalas in the country under one All India organization.

During the days of the second World War, Sardar Sir Yogendra Singh, Food Member of the British Government, came to pay a visit to the Banaras Hindu University. During the course of conversation with him, Malaviyaji drew his attention to the fact that a large number of pregnant cows were slaughtered for obtaining tender skins of the still unborn calves. These hides were sold at high prices in European markets. Sir Yogendra Singh made a note of it and requested Malaviyaji to create 'public opinion' against these cruel practices. He had also an official order issued that animals of less than ten years of age and milch or pregnant cows should not be slaughtered. The Government also began taking active interest in the promotion of Goshalas.

Malaviyaji delivered his first speech on cow-protection at Mirzapur in 1877 when he was only sixteen years old. He had in that meeting expressed a very strong yearning to lay down

his life in the service of the cow. Since the day of the establishment of the Chyavanashrama Goshala at Shivpur near Varanasi, he had made it a point to attend all its meetings during the Gopashtami week. It is a strange coincidence that his first public speech was on cow-protection at Mirzapur in 1877 and his last public speech was also on cow-protection on 2 November 1946 at the Chyavanashrama Goshala at Shivpur (Varanasi).

Malaviyaji had also made it very clear on many occasions that cow-slaughter should be stopped in India more from the economic point of view than from the religious one. India is an agricultural country where about ninety per cent of the population lives in villages and depends for its livelihood on agriculture.

Malaviyaji believed that dairying was an inextricable part of agriculture. In addition to giving good calves and oxen to the cultivators, it provides them milk and ghee and thus ensures them long healthy life, strength and vitality to stand the trying labour on the farms. Malaviyaji's well-known advice to everyone was: "Take milk, have physical exercises, chant the name of God every day and acquire knowledge with firm determination. God will fulfil your desires."

Pandit Madan Mohan Malaviya was far-sighted and progressive. Though he was very orthodox in his personal discipline, he was responsible for releasing the Hindu Society from the bonds of scepticism and blind faith and rejuvenating it. He can thus be included among great social reformers of India like Swami Dayanand, Raja Ram Mohan Roy, Lokmanya Tilak, Swami Vivekanand, Mahatma Gandhiji and others. But he was different from these personages in one respect. He always wanted to bring reform with the consent of learned men and based his convictions on scriptural sanctions. He was neither a theorist nor a propagandist but was a practical philosopher who put all his thoughts to action. Whatever he believed, he sincerely followed it and what he



did not believe, he never did it whatever the pressure of public opinion might be. In this respect, he was really a benevolent and a true Hindu who understood the tides of times and lead the nation and the Hindu Society from good to better and better to best.

He was neither a fanatic nor a sentimentalist. He always gave ample thought and deliberation to all problems that faced the country and never did anything in haste or hurry. He always looked at the bright side of things and drew conclusions in view of future effects. He was a seer who kept an eye on the future. He diagnosed the present in its fullest perspective and reacted accordingly. He combined in him the greatness and sublimity of the old with the enthusiasm and progressiveness of the modern world.

With the advent of the British rule in India under the East India Company, the people of India, Hindus and Muslims alike, had to face a common enemy. Quite early, patriotic Indians had seen that the foreign rulers were following a policy of "Divide and Rule" in order to strengthen their hold over the country. This policy took the form, at various stages, of discrimination against the Hindus.

The condition of the Hindus under the East India Company and the early British rulers was far from being satisfactory. Worse than their repression was their attack through English education and under the guise of social reform, on the basic values and forms of Hindu religion and culture. During the days of the British rule, it was universally felt that the Hindus should organise themselves in order to save themselves from the many internal weaknesses and external dangers that the community was facing in those days. Consequently, Malaviyaji established a Hindu Samaj at Prayag as early as the year 1880 and a Central Hindu Samaj in 1884 which did commendable work in organising the Hindus and making them feel that it was necessary for them to unite together to face common enemies in the fields of cultural



growth, political advancement, social reform and religious reorganisation.

From the year 1884 to 1891, the annual gatherings and sessions of the Central Hindu Samaj played an important role in securing this solidarity. The Arya Samaj was doing highly commendable work, particularly in Punjab. Soon Malaviyaji prepared an exhaustive scheme for the uplift of the Hindu Society and the all-round development of its physical, mental, moral, social and intellectual life. This scheme saw the light of the day in the year 1904 with the resolution of establishing the Banaras Hindu University. The first resolution for the establishment of the Banaras Hindu University was formally carried unanimously on 31 December 1905, at a meeting of the leaders and prominent personalities of the country convened in the Town Hall at Banaras on the occasion of the All India Congress Session held at Banaras under the Presidentship of the great patriot Shri Gopal Krishna Gokhale. The idea of founding the Banaras Hindu University was blessed by all the great men assembled to take part in the deliberations of the Congress and thus the establishment of the Banaras Hindu University was heralded as a sign of the unit of all the Hindus of India and abroad.

Along with the session of the All India Congress a social Conference was called at Banaras under the Presidentship of Sir Ganesh Narayan Chandavarkar and another Conference of the Hindus under the Presidentship of B.N.Mahajan of Berar. The policy of reforming and reorganising the Hindus was the same as outlined by Lokamanya B.G.Tilak. According to Tilak, "Social reform should come from within the society itself and not thrust from outside, because if this is allowed to happen, no solidarity and unity can be achieved."

The partition of Bengal made it clear to the Hindus that for their own existence it was inevitable to stand united. Another session of the Hindu Mahasabha was held in 1907. But those were very tumultuous days. Lala Lajpat Rai was sent in exile.

Shri Aurobindo Ghosh and his associates were put behind the bars for sedition, and Lokamanya Bal Gangadhar Tilak was sentenced to undergo imprisonment for six years. The disastrous earthquake of Kangra took a very heavy toll of human lives and wrought destruction and devastation in the Kangra valley of the Punjab. Lord Minto in the meantime sowed the seeds of discord among the people by introducing a system of separate electorate for Hindus and Muslims.

Another session of the Hindu Mahasabha was called in 1909 to express resentment at this separatist policy of Lord Minto. A number of memorandums were sent to and deputations waited on Lord Minto to press him to desist from this policy of communal separatism. Prominent among the leaders of this movement was MaJaviyaji. Lord Minto, however, stood adamant by his policy and did not care to pay any heed to the deputation.

The Hindu Mahasabha lay dormant for about four years; it was roused into activity by the serious riot at Kanpur. The Hindu Mahasabha called its session in 1914 and the only decision that it took was to decry the foul deeds of the miscreants, to organise the Hindus and to pass resolutions calling for social reforms.

In 1920, Tilak passed away and Mahatma Gandhi launched his non-cooperation movement. The Khilafat movement had also taken a serious turn. The British rulers were determined to suppress the movements by force. The unarmed valiant Sikhs were mercilessly and indiscriminately shot down at Nankana in the Punjab. The mischievous group among the Muslim politicians was getting a great deal of support from the Britishers. The Moplas of the Madras Presidency rose against the Hindus. These happenings served as eye-opener to the Hindus who were compelled to feel that their honour, property and life were not safe under the British rule. Malaviyaji was very ill at that time. He wanted to go and console the victims of the atrocities committed by the Moplas,



but he was too weak to go. So he sent word to Gandhiji to come to Varanasi and did all that lay in his power to help the victims of the Mopla misdeeds.

The wound of the Mopla riots had not yet healed when another serious riot broke out at Multan. Malaviyaji hastened to Multan along with Dr. Rajendra Prasad and Hakim Ajmal Khan of Delhi.

The bright aspect of the appalling tragedy was that a number of Muslim families took the risk of being harassed by their co-religionists and gave protection to their Hindu neighbours. A Muslim lady named Allah Basai was gallant enough to save the life of forty Hindus at the risk of her own life and serve them with food and shelter till the riots had cooled down.

These riots obliged the Hindus to organise themselves into a strong body and consequently, Malaviyaji, Lala Lajpat Rai and Swami Shraddhanand decided to take up the cause very seriously. As a result of their sincere efforts, the Hindu Sabha of 1907 and the Akhil Bharatiya Hindu Sabha of 1914 were amalgamated and were incorporated in the Akhil Bharatiya Hindu Mahasabha. The first session of the new All India Hindu Mahasabha was held at Varanasi under the Presidentship of Malaviyaji on 19 and 20 August 1923. The characteristic feature of this great assembly was that it comprised all the various sects of the Hindus, viz., Sanatan Dharmist, Arya Samajists, Jains, Buddhists, Sikhs, Parsees and all others who could claim to belong to the Hindu fold in some form or other. For the first time, people began to feel that there was a common platform on which different sections could meet and discuss matters relating to their welfare and safety. This conference resolved to devise ways and means to uplift the lower strata of the Hindu society; to look after the interests of the Hindus wherever and whenever necessary; to improve the lot of Hindu women; to improve the breed and ensure the protection of the cows and to do all that should be done for



the development of morality, good conduct and social, educational and political awakening among the Hindus. This was in addition to the resolution of solidarity of the various sects, creeds and beliefs of all those who belonged to the Hindu fold in the wide cultural brotherhood. The Conference also resolved to have friendly relations with other religious sects and communities without harbouring any ill-will towards them.

The Hindu Mahasabha soon gained momentum and its principles and aims were generally agreed upon by all. It did not aim at pursuing any kind of ill-will against any community but merely sought to organise the Hindus into one powerful community. The annual sessions of the Hindu Mahasabha were held at a number of places in India like Hardwar, Delhi, Kanpur, Jabalpur, Calcutta, Belgaum, Akola, Ajmer etc. The Belgaum session of the Hindu Mahasabha held in the Holiday Park was presided over by Lala Lajpat Rai and attended by Gandhiji, Deshbandhu Chittaranjan Das, Pandit Motilal Nehru, Swami Shraddhanand, Shri N.C.Kelkar, Sri Satyamurti, Maulana Muhammad Ali, Maulana Shaukat Ali and Dr. Moonje. The seventeenth session of the Hindu Mahasabha held at Pune on 29 December 1935, presided over by Malaviyaji was unique. It was in this session that Malaviyaji stressed the need of taking back those Hindus in its fold who were converted through mistake, force or other allurements by initiating them through Mantradiksha. He also pressed hard for physical and military training, uplift of the depressed classes and compulsory education.

Though Malaviyaji was the leading personality working for the reorganisation of the Hindus, he was not less anxious to secure Hindu-Muslim unity for which he himself strived hard. His eloquent speech in Urdu at Lahore on 28 June 1933, was so powerful that it moved all the Muslim listeners present in the meeting. He had said :

"Unity of the Hindus and the Muslims is the first step towards freedom. It is not less shameful for all of us to look

upon the foreigners to vouch our safety and interests. I have a great faith in the religion that I follow but whenever I pass by a church or a mosque, my head bows down with reverence to them automatically."

Shri Mohammad Ali Jinnah, the architect of Pakistan, held Malaviyaji in very high esteem. It is believed by many that if the Hindu-Muslim problem would have been left in the hands of Malaviyaji and Jinnah, the Congress would not have faced blood-shed, destruction and division.

Whenever there was any trouble facing the Hindus; all eyes turned towards Malaviyaji because everybody was confident that he was their saviour and that he would not leave any stone unturned redeeming their grievances and removing their miseries. He was greatly moved by the acts of inhuman atrocities committed on the Hindus at Noakhali in 1946 and his last message to the Hindus to organise themselves is an important document to prove his sincere yearning for the welfare and solidarity of the Hindus. Though a staunch Sanatan Dharmist himself, Malaviyaji believed in universal brotherhood. He did not harbour any distinction of caste, or creed in his heart. Hindus, Muslims, touchables, untouchables, orientals or occidentals all were dear and near to him and he wished them all well.

The Hinduism of Malaviyaji was something more sublime than communalism. His conception of Hinduism was synonymous with patriotism which embraced all faiths and beliefs born or bred on Indian soil and engirdled everything that was in India, for India and of India and it is for the cause of his broad and all-embracing Hinduism that he strived hard throughout his life.

Another important aspect of his benevolence and broad mindedness was his effort for the emancipation of the backward classes.

Long before Gandhiji launched his Harijan Movement, the



attention of the British Government was drawn to the plight of the backward classes by Malaviyaji through the Legislative Council in 1909. Even before this, the Kendriya Hindu Samaj and the Hindu Dharma Pravardhini Sabha at Prayag were doing their utmost to secure due rights and privileges for the underprivileged. But the society in general was so backward that it was not prepared to come forward to grant the depressed people their proper rights and privileges. Malaviyaji had established the Hindu Mahasabha to organise all the sections of the Hindus in one fold. He felt that mere lip sympathy to the depressed classes was not the right remedy to redress their grievances. He wanted to devise some means by which specific relief could be sought for them so that they could occupy an honourable place in the Hindu society and could bank upon its support. A graver danger facing Hindu society was that a large number of people belonging to the down-trodden masses were being converted to Islam or Christianity on the specific assurance that they would be allowed those privileges which were denied to them by the Hindus. There were other allurements too, which prompted a considerable number of Hindus to abandon their forefathers' religion and embrace other faiths. In order to save the Hindu Society from this menace, Malaviyaji started the Shuddhi Sabha (Purification Society). Though the orthodox section of the Hindus was still unwilling to recognise this move, Malaviyaji took a bold stand and having obtained the sanction of Hindu canonical injunction from the learned Pandits of Banaras, he got a resolution carried by the Sanatan Dharma Mahasabha to the effect that those who had been forced by the exigencies of circumstances to embrace other faiths through fear, force or favour and who were willing to come back to the Hindu fold should be allowed to do so and that Shudras and other depressed classes were eligible for being initiated in Mantras (Mantra-deeksha). He himself took the lead in 1927 when on the Mahashivratri day, he initiated the Brahmans, Kshatriyas, Vaishyas and Shudras alike on the Dashashwamedha Ghat at Banaras.



On 30 December 1928, when the Calcutta session of the All India Congress Committee was on, Malaviyaji organised Mantra-deeksha on the Lohaghat of the Ganga at Calcutta. He reached the place early in the morning. The recipients of the Mantras were slowly gathering when suddenly a group of hooligans pulled off the canopy and flung away all the material brought there for the Deeksha ceremony. Malaviyaji was not at all perturbed by this rowdyism. He shifted his venue of Deeksha from there to the bank of the river. As soon as he started the initiation ceremony, the oppositionists raised slogans. They surrounded him and began to throw mud and filth on him. But Malaviyaji remained unmoved. He did not lose his patience or temper and went on with his work smilingly. Then Malaviyaji challenged them to come forward and have a discussion on the propriety of the whole procedure according to the Hindu canonical injunctions.

After a while, a Pandit came forward and put forward his case for about three hours. Malaviyaji gave him a very calm and patient hearing and then he replied to his objections with such convincing arguments from the text agreed upon by the Pandits that the party left the place totally defeated and Malaviyaji went on with the Deeksha ceremony. In nearly eight hours, four hundred persons were initiated. The ceremony was attended, among others, by Dr. Moonje, President of the Hindu Mahasabha.

This ceremony was repeated on 6 January 1929, under a strong guard of police and volunteers. In spite of all the precautions taken, a ruffian suddenly tried to attack Malaviyaji with a dagger but he was caught. Malaviyaji escaped unhurt and went on giving Mantradeeksha to thousands of Hindus of all ranks and files. This event was watched by a number of Englishmen also in addition to a number of Hindu leaders. This Deeksha ceremony was repeated several times at Kashi and Prayag also.

On 1 August 1933, Mahatma Gandhi launched his Harijan

Movement. His object was to ensure social sanction for the untouchables to make use of public places and institutions and enter temples by dint of legislation. Malaviyaji totally agreed with his view, but he wanted all this to be done by persuasion and not by legislation. Mahatma Gandhi toured round the country for full one year and had to face opposition also at several places. His tour concluded at Banaras on 1 August 1934, in a largely attended meeting on the Central Hindu School grounds when Gandhiji pressed his views before the public. Pandit Devanayakacharya pleaded his case on behalf of the orthodox Pandits and Malaviyaji expressed his note of dissent to the extent that such a decision should not be thrust on the Hindus by legislation. He was of the view that public opinion should be so created and moulded that the principle became acceptable to them in due course. The most significant feature of this meeting was that it was carried on in good grace, in perfectly parliamentary language and sportsman spirit, without an iota of ill-feeling, loss of temper or high feeling on the part of speakers or the audience. Though Gandhiji did not change his opinion, he was immensely gratified at the accord meted out to him at Banaras.

Gandhiji's resolve did not alter Malaviyaji's scheme of uplifting the depressed classes through his procedure of Mantradeeksha. On 12 March 1936, he went to Nasik for this purpose and initiated about 150 Harijans with the 'Namah Shivaya' Mantra, on the Raje Bahadur Ghat on the bank of the Godavari. He was accorded a rousing reception and felicitated by a number of public institutions and societies. He had to face some opposition there also but he paid no heed to it because he was sure that the path followed by him was righteous and essential to the healthy growth of the Hindu Society.

Another Deeksha festival was held at Banaras in 1936, on the occasion of Mahashivaratri when a grand procession of the Vedas and other scriptures passed through the streets of Kashi followed by a large congregation of learned Pandits on elephant

backs, a number of music groups, Harijans and others which concluded in a meeting at the Dashashwamedha Ghat where Malaviyaji addressed a meeting followed by Mantradeeksha to a number of people next morning.

This was not all. He used to visit the Harijan colonies to advise the residents to keep neat and clean and to cast away their personal and social vices. He got good hutments built for them at several places including the Harijan Ashram at Prayag with the help of some wealthy friends.

The Mantradeeksha work started by Malaviyaji was followed by Pandit Prarnath Nath Tarkabhushan. Pandit Yajna Narayan Upadhaya and other Pandits who continued giving Deeksha on the occasion of Mahashivaratri for many years.



## IN THE CAUSE OF HINDI

**D**uring the days of the Muslim rule, and later under the British rule, Persian and Urdu continued to be the court language in many parts of India. This was one of the major factors responsible for the decline of other regional and cultural languages, notably of Sanskrit and Hindi, a language developed by saints and savants of the whole country. Educated people preferred proficiency in Persian and English to knowledge of Sanskrit and Hindi, which flourished only in limited academic and literary circles and was readily assuming a form for inter-provincial communication among the elite. From time to time, voices were raised against what was regarded as the step-motherly treatment of the British Government towards Sanskrit and Hindi.

As a consequence of resentment to the use of Persianised Urdu in the law courts and a sincere desire to secure a proper place for Hindi in Government offices, a society was established at Prayag in 1884 which was named the Hindi Uddharini Pratinidhi Madhya Sabha. The Sabha found a very enthusiastic worker in Madan Mohan Malaviya who was then only 23 years old. Malaviyaji wrote articles and delivered lectures in favour of Hindi and attracted a number of equally enthusiastic workers to the Sabha. This was not all. When the great scholar, Pandit Bal Krishna Bhatta started his Hindi monthly Pradeep, Malaviyaji became one of its most active and regular contributors. This was in addition to the work for the

advancement of Hindi and its cause that the young patriot was already doing through the Hindusthan and the Abhyudaya.

At that time, a group of young educationists of Banaras founded the Kashi Nagari Pracharini Sabha in 1892 for propagating the use of the Devanagari script and developing Hindi literature.

Malaviyaji took great interest in the activities of the Nagari Pracharini Sabha of Kashi since its very inception. His was not an agitational but a constructive approach. He took great pains in collecting statistical data to prove the futility of continuing Persian script and Persianised Urdu and the necessity of introducing Hindi language and the Devanagari script in the law courts. He collaborated with some friends in the preparation of a memorandum to be presented to the then Governor of the Province, and was a member of the deputation which waited on the Governor on 2 March 1898, in this connection.

The Governor, Sir Antony Macdonnell, gave a very sympathetic hearing to the deputationists. The memorandum had the desired effect, and a little later, the Provincial Government issued an order to the effect that Hindi would have equal status with Urdu.

This triumph gave a great impetus to the efforts of the Nagari Pracharini Sabha, which invited an All-India Hindi Sahitya Sammelan. The Sammelan was held on 10 October 1910 at Kashi under the Presidentship of Malaviyaji. Thereafter, the Hindi Sahitya Sammelan met regularly every year. These sessions offered occasions for great Hindi scholars, poets, writers, editors and lovers of Hindi to get-together and evolve policies for the propagation and advancement of Hindi. Mahatma Gandhi also presided over one of the sessions of the Sammelan at Indore and was a prominent member of the Sammelan for many years.

Mahatma Gandhi, however, decided to sever his connection with the Hindi Sahitya Sammelan in 1942 on the

issue of Hindi-Hindustani. He wanted that the Hindi of the country should be an admixture of Sanskrit and Persian words and be written in both Devanagari and Persian scripts, a theory which was not agreeable to the Sammelan. Hence, Gandhiji's resignation was accepted by the Sammelan most unwillingly.

When the Banaras Hindu University came into being, Malaviyaji introduced Hindi Literature as one of the subjects taught at the University. It goes to his credit that such literary stalwarts of Hindi language and literature as Babu Shyam Sundar Das, Pandit Ram Chandra Shukla, Pandit Ayodhya Singh Upadhyaya and Lala Bhagwan Din came to be associated with the Hindi Department of the Banaras Hindu University.

It was Malaviyaji, again, who gave the option to the examinees at the Banaras Hindu University of answering papers of non-scientific and non-technical subjects in Hindi.

It is not less interesting to note that when he was called to deliver the Convocation Address of the Allahabad University in his last days, he broke all previous records and traditions and delivered the address in Hindi because he always believed that a foreign language might be useful in a congregation of people who did not follow Hindi but it was extremely unpatriotic to speak in a foreign tongue before an audience who could easily follow Hindi.

Thus Malaviyaji stands as the first and foremost personality who took up the cause of Hindi in the last century and stood as its protector and propagator till the end of his life.



## THE BANARAS HINDU UNIVERSITY

**T**HE BANARAS HINDU UNIVERSITY is, quite literally, the creation of Pandit Madan Mohan Malaviya. Even when he was at school, he had begun to dream of a day when young men and women of India would not be obliged to go to foreign countries for higher education. It always pained him to observe that while students belonging to other sects knew much about their religion, the Hindu students knew very little about their rich cultural legacy. Later, when he was a student of the Muir Central College, Allahabad, he was grieved to learn that a number of Indian youths, who went to England for higher studies, returned home with distorted attitudes towards their own country and culture. The solution, according to Malaviyaji, lay in creating a university in which a correct approach towards Indian cultural values and the Indian way of life-behaviour could be taught to the Indian youth. When he ventilated his feelings to his classmates, they made fun of him and retorted, "Have you gone mad? Where will you find means to set up such a big university?" Malaviyaji, however, did not lose heart. When the Allahabad University came into existence in 1887, he changed his original idea of a University at Allahabad and decided to have the University of his dream at Banaras.

With the establishment of the Universities at Bombay, Calcutta, Madras, Lahore and Allahabad, a new class of

young men sprang up in India, which was ambitious to secure administrative jobs under the British Government. Simultaneously, a group of young rebels also began to grow up at these universities. These young men were appalled by the partisan nature of British education and the slavish mentality of their compatriots who sought to derive material advantages under the British rule. Those who belonged to this group of nationalists and patriots became an eyesore to the British administrators who resorted to all possible means to suppress their activities and disrupt their efforts. But the result was just the reverse. The more the Britishers tried their suppressive measures the more violent and indomitable grew the determination of these young men.

Lord Curzon, the then Viceroy, was greatly alarmed at this state of affairs and appointed an Indian Universities Commission in 1904 to probe into the working of the universities in India. On the basis of this report, all the universities were brought directly under Government control. A Calcutta University Commission was appointed in 1917 and on the basis of its recommendations, a teaching university was established at Dacca (now in Bangladesh) while the other universities remained only examining bodies.

In the light of these developments, it became all the more essential to establish a national university where oriental and occidental arts, humanities and sciences could be taught without losing contact with Indian culture and thought. A surge for establishing educational institutions was discernible throughout the country for imparting national education. Raja Munshi Madholal of Banaras had donated a handsome amount of rupees three lakh for the establishment of a National College at Banaras. Lokamanya Tilak with the help of some friends, had founded a Samarth Vidyalyaya in Poona. A large number of great scholars had come forward to dedicate their lives to this sacred cause and offered their honorary services to such national institutions. The Maharaja of Nabha called on the Sikh



Community to improve the condition of the Khalsa College of Amritsar. A handsome donation was similarly promised for a new college at Ranchi. Sir Syed Ahmed, the founder of the Aligarh Muslim College, was steadily planning to raise the college to the status of a full-fledged residential university. The Bareilly College was speedily developing under the magnificent patronage of the Nawab of Rampur. The Maharaja of Balrampur set apart a notable amount of rupees three lakh for the establishment of a new institution on the pattern of the ancient Gurukuls. The Tata Research Institute, furnished with equipments for carrying up-to-date research, had also seen the light of the day. All these private enterprises came into being simultaneously because of the general belief that the educational institutions set up by the Government could not cope up with the growing demand for higher education, specially for education having Indian bias.

It was in consonance with the above efforts throughout India that in the year 1904, Malaviyaji formally moved the resolution for establishing a Hindu University at a meeting held in Kashi under the presidentship of the Maharaja of Banaras. When the ambitious scheme of the Banaras Hindu University was placed before the assembly most of the elite present there expressed grave doubts about its feasibility. The Maharaja of Banaras in one of his speeches at the Central Hindu College of a later date, admitted, "When my honourable friend Pandit Madan Mohan Malaviya, who deserves the credit of making the initial proposal, first gave me his mind for the purpose, I harboured very great doubts in its realisation." In spite of these doubts, however, the resolution was unanimously carried. This success encouraged Malaviyaji so immensely that he immediately gave up his law practice in November 1905 in order to devote full attention to the new project. For one full month, he practised penance at the Hanuman temple at Triveni by chanting the Ganyatri Mantra for achieving success in establishing the cherished University. He then approached his venerable father for his blessings. In addition to his sincere



blessings, his father gave him a token donation of fifty-one rupees for the University. The same year, the Indian National Congress had decided to hold its session at Banaras under the presidentship of Shree Gopal Krishna Gokhale. In October of the same year, Malaviyaji got thousands of copies of the scheme of the proposed university printed and despatched to leading princes, philanthropists, learned men and other eminent countrymen.

During the session of the Indian National Congress at Banaras a public meeting was convened on 31 December 1905, at the Town Hall under the presidentship of Shri B.N. Mahajani of Berar. The scheme of the Hindu university was placed before the representatives of all religions and renowned educationists. It received unanimous approval and the resolution for the establishment of the Hindu University was publicly announced on 1 January 1906, in the Pandal of the Congress. It was clamorously hailed by all those assembled there. The resolution was reiterated at an assembly of Hindu religious leaders and scholars held at Prayag the same year on the occasion of the great Kumbh Fair under the presidentship of Jagadguru Swami Shankaracharyaji. The resolution read as follows:

- I. A Hindu University be established at Kashi as an Indian University with the undermentioned objects:
  - (a) To prepare religious teachers for the propagation of Sanatan Dharma as enjoined upon by the Vedas and the Smritis (laws of personal and social conduct).
  - (b) To encourage the study of Sanskrit language and literature.
  - (c) To assist in the propagation of education in scientific and technological learning through Indian languages and Sanskrit.
- II. The Hindu University shall have the following institutions:
  - (a) Vedic Vidyalaya, where instructions shall be imparted in Vedas, Vedangas, smritis, Itihas (History) and

Puranas (Old' Indian annals). An observatory shall also be established for the 'study of the movement of the stars, planets and satellites in the department of astronomy :

- (b) Ayurvedic Vidyalaya: which will have laboratory and an arboretum or botanical garden on medicinal herbs for the study of Medicinal Botany.
  - (c) School of Architectural Engineering and Economics, which will have three departments: (i) Physics department, (ii) a laboratory for experiments and research; and (iii) a workshop for imparting training in mechanical and electrical engineering.
  - (d) Engineering Department, where articles of daily use shall be manufactured. This department shall also impart training in geology, mining and metallurgy.
  - (e) College of Agriculture where theoretical and practical knowledge in the science of agriculture shall be imparted in accordance with the latest experiments and researches.
  - (f) A College of Music and other Fine Arts.
  - (g) A College of Languages, where English, German and other foreign languages shall be taught so that the treasure of the literature of Indian Languages be enriched by new treasures discovered through these and be further developed by the new researches in the fields of sciences and arts.
- III. (a) The working of the religious institutions of the University and the Vedic Vidyalaya shall lie in the hands of those Hindus alone, who are ardent followers of the Sanatan Dharma as enjoined upon by Shrutis (the Vedic Literature), Smritis (Codes of personal and Social conduct), and the Puranas (old Indian annals).



- (b) Only such students shall be admitted to this college as are admissible according to the injunctions of the Varnashram Dharma.
- IV. (a) A Committee, with Pandit Madan Mohan Malaviya as its Secretary, is constituted to adopt all possible means to realise the scheme with powers to coopt other members also.
- (b) Members elected on this Committee by the Town Hall Meeting at Kashi may be requested to accept membership of this Committee also.
- V. (a) All the money collected for or on behalf of the University shall be deposited with Raja Munshi Madho Lal of Banaras who will deposit it with the Bank of Bengal, Banaras, till further advice by the Committee.
- (b) No money shall be spent out of these collections till the University Society is registered as an organised body and its rules and regulations formulated. All expenditure in this respect shall be met out of the funds of the Sanatan Dharma Mahasabha till then.

The resolution was carried unanimously. It was also agreed that the foundations of the new university would be laid as soon as a sum of rupees thirty lakh was collected and provision made for an annual recurring expenditure of rupees one lakh.

The Hindu University was not established merely to grant degrees and diplomas to young men of India. Its main purpose was to enable the students to feel grateful to the creator of the Universe and to be true Hindus and patriots. Malaviyaji laid great emphasis on technical education and wished that by achieving knowledge of various arts and sciences, our young men should make out country self-dependent and self-sufficient. In one of his speeches relating to the establishment of the Hindus University, he referred to the progress made by America and Europe during the past seventy-five years



particularly in producing articles for daily use with the help of technology and said that India has lagged much behind those countries where the study of science by experimentations is done for the good of the society and for the service of the country. It is evident from this statement that his main aim in establishing this university was to cultivate nationalism in the true sense and spirit of the word.

Just then, an earthquake of great intensity rocked the Kangra valley in the Punjab bringing disaster and destruction to the people of that area. But more violent than the Kangra earthquake was the political upheaval brewed by the British Government through the partition of Bengal. This result was a great agitation on an unprecedented scale resulting in the exile and imprisonment of a large number of Indian political leaders. Among them were some of those great men who were actively associated with the establishment of the Hindu University. So the scheme was put in cold storage for the time being.

The Central Hindu College of Annie Besant had gained world-wide repute as a great centre of learning. A number of eminent scholars of renown in India and abroad dedicated their lives to the cause to impart learning without any remuneration. Mrs. Annie Besant possessed great faith in Hindu religion and culture and owed to her credit the authorship of a number of books on Hindu religion. She wanted to raise her College to the status of a teaching University, with the right of affiliating colleges throughout the world. Consequently, she applied for a Royal Charter under the signature of influential personalities for the establishment of a 'University of India'. The Bharat Dharma Mahamandal of Kashi, under the Presidentship of the Maharaja of Darbhanga, had simultaneously launched a scheme for the establishment of a Sanatan Dharma University in the year 1911, the Maharaja of Darbhanga incorporated his scheme with that of the Hindu University proposed by Malaviyaji and both of these great men met Lord Hardinge, the then Governor-General of India, who readily gave his consent and assent and

promised whole-hearted support on behalf of the Government. Correspondence was in the meantime going on between Malaviyaji and Besant and in April 1911, at Prayag, the three schemes were merged into one. Many of the respectable and influential citizens of Prayag pressed Malaviyaji to shift the venue of the University to Prayag but Malaviyaji did not budge an inch from his original resolve and argued that as Kashi was an ancient seat of learning, the Hindu University could not be established at any place other than Kashi.

There was divergence of opinion among the Trustees of the Hindu College on the question of recognising J.Krishnamurti as a World Teacher. In the meanwhile, it was reported that the establishment of a Muslim University at Aligarh had reached its final stage. Hence, it became all the more necessary to expedite the establishment of the Banaras Hindu University for which so much had already been done and public opinion had already been created. Malaviyaji again became active. He wanted to have Pandit Sundar Lal, the leading advocate of the Allahabad High Court as the Secretary of the Banaras Hindu University Society. Pandit Sundar Lal felt that he would not be able to give enough time to the Society. Moreover, he was not all confident of the success of the scheme. So the burden had to be borne by Malaviyaji all alone. He began his whirl-wind tour of the country to collect donations. Calcutta was first on the itinerary. The millionaires of Calcutta generously responded to his call and the reception meted out to him there filled his heart with hope and confidence and his bowl with gold.

When the British Government learnt that education was to be imparted through the medium of Hindi in the proposed University, they became greatly alarmed. The Education Secretary to the Governor-General, Sir Harcourt Butler made it clear to Malaviyaji during personal talks that he should not expect any recognition from the Government if education was to be imparted through the mother-tongue in the University, for, as long as work was carried on through English, it was



intelligible to them but when recourse was taken to mother-tongue, everything became unintelligible, hence no permission would be accorded to any scheme of education in which provision was made for teaching through the mother-tongue. Malaviyaji who did not want to see his scheme flounder, for this reason, dropped the idea of imparting education through the mother-tongue. By that time, Sir Sundar Lal had also agreed to take over the Secretaryship of the University Society on the advice of Sir Harcourt Butler.

When Malaviyaji met the then Viceroy, Lord Hardinge, in connection with establishment of the Banaras Hindu University, the Viceroy told him, "It has been complained to me that you oppose the Government stealthily." Malaviyaji at once replied, "This is not a fact. You may get my writings and speeches scrutinised personally and if anyone finds any matter which may tend to propagate ill-will against the English people, I will at once beg pardon for the same." Lord Hardinge was convinced of his sincerity and since then he always held Malaviyaji in great respect and confidence.

Mrs. Annie Besant also extended her support to the idea of the Hindu University. The establishment of the Hindu University was formally declared at a public meeting in Calcutta at which donations worth five lakh of rupees were promised for the proposed University.

A deputation, led by Malaviyaji, visited all important towns in northern India from Calcutta to Lahore. Everywhere it was accorded a rousing reception. In a short period of three months, promises were made for a sum of rupees twenty-five lakh. The party was invited to Simla where Malaviyaji met the then Viceroy, Lord Hardinge. When he returned from there, he informed his colleagues that the Viceroy had promised to give his assent to the establishment of the Banaras Hindu University. At once Babu Shiva Prasad Gupta said, "This is the death-knell of the University." The deputationists returned back to Lahore from Simla and in a largely attended public meeting,



Lala Lajpat Rai, the Lion of Punjab, declared: "Charter or no charter, Hindu University must exist."

Even Pandit Sundar Lal with whom he had planned the whole scheme of the Banaras Hindu University was not confident of the success of the scheme and he used to ask Malaviyaji in jest, "When will your toy University come into existence?" and Malaviyaji used to give his usual confident reply, "Sundarlalji, the University will surely come into existence and you will be its first Vice Chancellor." And so did it happen. He used to move about with the blueprints of the buildings of the Hindu University and would reason with people thus: "Is it difficult to collect five crores of rupees from Indian people? Are there no ten such rich men as can donate five lakhs each? Are there no twenty such men as can donate three lakhs each? Are there no hundred men who can give one lakh each?" And this is how he calculated to collect five crore rupees. And there was none whom he spared. No one could leave him without contributing to the coffers of the Banaras Hindu University.

Malaviyaji and Sir Sundar Lal were complementary to each other. Malaviyaji's business was to secure promises from moneyed people and that of Pandit Sundar Lal to realise the promised amount. Sir Sundar Lal himself donated a sum of rupees one lakh to Hindu University fund. The whole country was generous enough to raise one crore and thirty-four lakh of rupees. On 31 January 1912, Mrs. Annie Besant paid glowing tributes to the sincerity and perseverance of Malaviyaji to the cause of the Hindu University in the following words: "He has sacrificed his worldly life, his energies, his powerful art of speech, nay, his whole self and health to the cause of this great Banaras Hindu University."

Shri J.B.Kripalani has given a vivid picture of how Malaviyaji convinced the people regarding the utility of Banaras Hindu University. He says, "He was the greatest beggar of India only after Gandhiji. I can never forget how he used to persuade people to donate for the Hindu University. Wherever he went

he used to keep the blueprints of the University ready with him to spread before his fellow -travellers and explain the purpose of that great proposed seat of learning where modern science was to be taught along with the Hindu religion and culture. He used to explain how he was going to establish a University at Kashi, holy place on the sacred bank of Ganga, in the city of Vlshtwanath, in the ancient seat of pilgrimage, where Maharaja Harish Chandra gave away his son and his wife, nay, his all; where great sages used to perform penances since time immemorial; where every Hindu yearns to spend his last days; where innumerable Hindus have offered their ashes to the mother Gaṅga; which was a great seat of learning since time immemorial and where the students received free education with provision for free lodging and boarding and where now Physics, Modern Arts and Sciences shall be taught along with the ancient learning; that nothing was more sacred than donating for the purpose of spreading learning and that it was a unique occasion for the philanthropists to contribute magnanimously and obtain the blessings of Lord Shiva and immense spiritual virtues. He used to say all this in a very simple language and I have marked many a fellow traveller pledging his support for the University. In frivolity I used to call this pilfering for the noble cause."

The way in which Malaviyaji collected money for the Banaras Hindu University was interesting. Every day he used to fix a target for the day's collection with a vow not to take his day's meals till the target was reached. One day while he was in Amritsar, he went to call on a local business man. It was past noon time. Everyone in the company was feeling hungry and exhausted. The business man at once arranged for sumptuous refreshment for the party, but Malaviyaji refused to have anything. When the host enquired the reason, it was explained to him that it was Malaviyaji's vow not to take anything till his target was reached. When the trader was informed of the target amount for the day, he at once took out his cheque book and gave over a cheque for the balance even



though the amount was much more than what he was expected to donate.

Similarly, once he approached a certain Nawab who did not want to pay a farthing for the Banaras Hindu University and was a very hard nut to crack. But Malaviyaji was equally unyielding. So he stretched out his scarf before the nawab and said, "Whatever you like you may put in this and I will go away." The Nawab was so cross that he at once picked up one of his shoes and cast it into the scarf. Malaviyaji at once accepted the gift with great regard and announced in the paper that the particular Nawab had donated a shoe and that it would be put to auction on a certain day. When the Nawab heard this, he felt greatly abashed, donated a handsome amount and got his shoe back.

Once a millionaire faced a heavy financial loss. He approached Malaviyaji to seek his blessings and advice. Malaviyaji smiled and said, "You donate five lakh of rupees to the Banaras Hindu University." The millionaire looked at him amazed because he had lost everything in business and was facing liquidation. But Malaviyaji consoled him and said, "You came to take my advice. Why not follow it?" The millionaire at once handed over a cheque for five lakh to Malaviyaji. The next day when the news was published about his donation, his credit recovered to such an extent that his Bank was saved from liquidation.

In 1911, the Hindu University Society was formally registered. The Secretary of State for India gave his assent under advice from Lord Hardinge to establish a Residential University at Kashi. Annie Besant and the Trustee of the Central Hindu College, Banaras were gracious enough to hand over the Central College to the Banaras Hindu University to form the nucleus of the University.

The foundation-stone of the Banaras Hindu University was laid by Lord Hardinge, the then Viceroy, on the Vasant Panchami day, 4 February 1916, before an august and colourful



assembly of the Indian Princes, Governors and Lieutenant Governors of Bengal, Bihar, Orissa, U.P. and Punjab and a large number of public men of eminence of India and abroad. Here is an extract from the speech of Lord Hardinge which clearly indicates why this University came into existence and why it was called the Hindu University :

"It has seldom fallen to my lot to address a more distinguished gathering than that which I see before me today, including, as it does, the Governor of Bengal, a constellation of lieutenant Governors (of the United Provinces, the Punjab, Bihar and Orissa), a veritable galaxy of Indian Princes (Their Highnesses of Kashmir, Jodhpur, Bikaner, Kishengarh, Alwar, Nabha, Datia, Jhalawar and Banaras) and so much of the flower of India's intellect. What is it that has brought together this brilliant assemblage from so many distant parts of Hindustan? What is the loadstone that is exercising so powerful influence? It is there in front of us, a fine block of marble, but little different in outward appearance from many others that I have helped to set in their places during the past five years. But in spite of its apparent simplicity, it possesses a deep significance, for it betokens a new departure in the history of education in India and one that has attracted the most intense interest on the part of all good and thoughtful Hindus. This foundation stone will mark a definite step in the advance towards an ideal that has stirred to its very depths the imagination of India.

"But this University is going to do something more than merely increase the existing facilities for a teaching and residential as contrasted with an affiliating and examining University. Perhaps I was wrong to say that these principles are new to India, for though in ancient times, there was nothing quite like a modern University, its prototype may be dimly discerned in the far distant past. The tradition that comes down to us is one of thousands of students gathered round such great teachers as Vashistha and Gautama. Indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence

and not only imbibing the words of wisdom that fall from his lips but also looking up to him for guidance in religion and moulding their character in accordance with their precept and example."

On the occasion of the foundation laying ceremony of the Banaras Hindu University, a meeting was convened in the Kashi Naresh Hall of the Central Hindu College at Kamachha, Banaras in which all the prominent celebrities of India including the Rajas and Maharajas were invited along with Gandhiji. When Gandhiji was requested to speak, he began in English and said : "Formerly, the relation between ruler and ruled was that the subjects used to have darshan of the ruler but the order has reversed in the British regime. When Lord Hardinge went by road nobody was allowed to see him .... All the Rajas and the Maharajas who are assembled are requested to distribute all their jewels and pearls studded in their crowns among their poor subjects because it is the property of those poor people ... Lord Hardinge and the Government Officers so much fear the bomb-throwers that there is much precautionary vigilance on the roads. But you have to take the people into confidence. I request those young men who throw bombs not to do it stealthily. Whatever they have to say or do they must do it openly." There was a great stir in the meeting at the speech of Gandhiji. Mrs. Annie Besant stood up and objected to the speech. The Rajas and the Maharajas slipped away one by one but Malaviyaji sat in a philosophical mood in his own place. The Maharajadhiraj of Darbhanga who was the Chairman of the meeting did not stop Gandhiji from speaking in spite of protests from Mrs. Annie Besant and from others. Gandhiji said, "Until the President stops me I will go on speaking." Young men from the audience cried out, "go on, go on." Many people stood up and began to leave the meeting. There was confusion and uproar in the meeting. Then, Malaviyaji stood up with folded hands. Upon this Gandhiji ceased speaking and the meeting came to an abrupt end.



The Hindu University was thus legally established and the first batch of examinees of the Banaras Hindu University appeared in 1918.

Then followed great events which gave a violent shock to the political and social life of India. The Jallianwala massacre took place in 1919; Lokmanya Tilak died in 1920, and Mahatma Gandhi launched non-cooperation movement the same year. The British Government took recourse to suppression. A large number of patriots were put behind the bars. During those turbulent days, the visit of the Prince of Wales to India was suddenly announced. The authorities of the Banaras Hindu University resolved to honour him by conferring on him the honorary degree of Doctor of Letters. This move was strongly resented by the people of India but Malaviyaji still invited the Prince of Wales to Banaras in the teeth of opposition and conferred upon him the degree of Doctor of Letters *Honoris Causa* on 13 December 1921. The University was shifted from its original site at Kamachha to the new spacious grounds at Nagawa, just opposite to the Ramnagar Fort on the left bank of the Ganga.

The word 'Hindu' in the name of Banaras Hindu University does not carry any communal and sectarian connotation. Malaviyaji was very clear on this point. In a speech delivered at the time when the Banaras Hindu University Bill was introduced in the Legislative Assembly, Malaviyaji took great pains to clarify this point and to explain the true purport of the Banaras Hindu University. He said:

"It (the University) will not promote narrow sectarianism but a broad liberation of mind and a religious spirit which will promote brotherly feeling between man and man. Unfortunately we are all aware that the absence of sectarian religious Universities, the absence of any compulsory religious education in our State Universities has not prevented the growth of sectarian feeling in the country. I believe that instruction in the truth of religion, whether it be Hindu or Musalman, whether



it be imparted to the students of the Banaras Hindu University or to the Aligarh Muslim University, will tend to produce men, who if they are true to their religion, will be true to their God, their kind and their country. And, I look forward to the time when the students who will pass out of such Universities, will meet each other in a closer embrace as the sons of the same Motherland than they do at present."

Speaking again on the occasion of the final passing of the Bill, Malaviyaji made the following observations :

"I believe in the living power of religion. The want of (religious) education in our schools and colleges has long been felt. I believe, that the absence of any provision for religious education in the otherwise excellent system which the Government has introduced and has worked for the last sixty years in this country, has been responsible for many unfortunate results. I do not wish to dwell upon them. I am thankful to think that this acknowledged deficiency is going to be removed at the proposed important centre of education, which is happily going to be established at a place which may well be described as the most important centre of the religion and learning of the Hindus. I venture to hope, that the good influence of the Banaras Hindu University in the matter of religious instruction will be felt in other institutions far and near, and that in the course of a few years, religious instruction will become an integral part of the education imparted in schools and colleges supported by the Government and the people.

"I conclude with the earnest hope and prayer, that this centre of life and light which is coming into existence, will produce students who will not only be intellectually equal to the best of their fellow students in other parts of the world, but will also be trained to live a noble life, to love their country and to be loyal to the Crown."

Once a delegation of educationists from England came to visit the Banaras Hindu University. Malaviyaji asked Professor

Seshadri who was available at hand to take them round and show them the Engineering College as he himself was going to attend a meeting. It was growing dusk and Professor Seshadri expressed his doubt whether any College would be on by that time. But Malaviyaji encouraged him, "Doesn't matter, some peons must be there." But Professor Seshadri harboured apprehensions that there was little possibility of any peons being there at that late hour. But Malaviyaji insisted, "Doesn't matter. They will peep through the doors." On this, one of the visitors remarked with a sense of admiration, "Now I can understand how this University has come into existence. It is this 'Doesn't matter' spirit which has given birth to this great institution." And then Malaviyaji took the visitors around and attended his meeting very late.

The regime of Pandit Malaviya as Vice-Chancellor was marked with odds and difficulties but he tied over all of them courageously. Often the University had to face financial crises but he always came to its rescue at the nick of the moment and never lost heart. He was so optimistic that in very crucial moments, he kept up cheerful spirit and solved the problems with his magic wand.

The first trouble sprang up in 1920 when the students boycotted the Banaras Hindu University and joined the Satyagraha movement. Annie Besant was the only Indian leader who stood by his side. The University was threatened every moment with closure but it goes entirely to his credit that he withstood the tides boldly and bravely. Not only this, when the Prince of Wales visited India in 1921, he went to the extent of inviting him to the University and in the teeth of opposition from all quarters, he conferred upon him the Degree of D.Litt. Honoris Chausa.

In the early thirties of the century, the Banaras Hindu University had become the centre of anarchists and revolutionaries. A number of students were arrested and sentenced to serve imprisonment to different terms. Their



families were put to great hardships but Malaviyaji gave them all possible help.

When he was arrested at Bombay in 1931 while offering Satyagraha at the Hornby Road, a batch of 125 students and teachers started off from Banaras to follow their Kulpati. Though Malaviyaji was released very soon, the impact of his arrest on the national movement was so great that it accelerated the movement and brought the British Government to disrepute.

In 1942, when the Congress passed its historic 'Quit India' resolution and all the leaders of the country were put behind the bars overnight, a number of students of the University, specially those belonging to the eastern districts of U.P. led the movement in right earnest and held the reins of the Government in their hands for days together. The British Government had to send a special force to suppress the movement. The Banaras Hindu University had actually become the thermopile of the movement. The British force entered the University compound, broke open the locks and doors of the University buildings and drove out the students from the hostels mercilessly. Malaviyaji was living in the compound. He challenged the British Government but he was too infirm to move about to resist the invasion. But soon the events took a turn. The Naval Revolt at Bombay, the activities of the Indian National Army under Netaji Subhas Chandra Bose in Burma and the downfall of Hitler obliged the British Government led by the Labour leaders to hand over power to the Indians. But the result was not very happy. We had to pay a heavy price for our freedom. The country was divided into two parts resulting in the death of hundreds and thousands of people. The unfortunate events at Noakhali and the atrocities perpetrated on the Hindus there so moved him that he succumbed to that shock on 12 November 1946.

He resigned from the post of Vice-Chancellor in 1938 and was elected its Rector. He was followed by a number of



distinguished Vice-Chancellors like Dr. Radhakrishnan, Dr. Amarnath Jha, Pt. Govind Malaviya, Acharya Narendra Deo and Dr. C. P. Ramaswami Aiyar. As long as he was alive, the University kept its religious and national tone alive but soon after his death, the spirit died out and the University turned into an ordinary type of academic centre. When Dr. Triguna Sen, took up the Vice-Chancellorship, he tried to revive the old spirit but he was soon called to take up a more responsible post at the Centre.

The Banaras Hindu University is essentially a national and cultural University and this character of the University was maintained by Pandit Malaviya through out his life. Once someone questioned Malaviyaji why his students were not selected for I.C.S. He promptly retorted "The University was not created to produce Government servants. Our aim is to produce servants of the nation." And no doubt the University did produce great servants of the Nation who contributed immensely to the achievement of Independence for our Motherland. Patriotism was the crux of all his speeches and writings to his students and he always exhorted them to become great patriots.

The Banaras Hindu University is a strange type of teaching-cum-residential University which developed into a full-fledged multi-disciplined centre of learning with various colleges having a number of Department under Departmental Heads. But now very recently the following colleges have lost their nomenclature and the posts of Principals have now turned into the post of Deans :

Central Hindu College, Bharati Mahavidyalaya, Science College, Sanskrit Mahavidyalaya, College of Music and Fine Arts and the Teachers' Training College, Colleges of Engineering, Technology and Mining and Metallurgy are combined into one Technological Institute under a Director.

The Women's College, the Medical College and the College of Agriculture maintain their status quo.

The whole responsibility of the University now rests on the Central Government and the U.G.C. finances it. The University is now growing larger and larger: The whole campus is now full of new stately buildings for teaching and residential purposes. It is a pleasure to note the grand array of the new buildings in the old and new architectural designs. It is a matter of great solace to everyone that the dreams of Malaviyaji have seen the light of the day in their fullest glory.

## IN SERVICE OF THE MOTHERLAND

**I**n the year 1876, an organization which called itself the Indian Association, came into being in Bengal. Its aim was to unify the people of India on the basis of their political interests and aspirations. Calcutta was the headquarters of this organisation.

The Madras Mahajan Sabha was brought into existence in 1881 at Madras. Another association, named the Bombay Presidency Association was founded on 31 January 1885 at Bombay with the joint efforts of Sir Pherozeshah Mehta, Justice K.T'.Telang and Shri Badruddin Tayabji. The need for a common platform for these provincial associations was being felt by all. In the meantime, Mr. Allen Octavian Hume, a retired officer of the Indian Civil Service had organised a body called the Indian National Union. On 23 March 1885, he announced that the maiden session of the Indian National Union would be held from December 25 to 31 at Poona. Mr. Hume was of the opinion that the Governor of the province, in which the session was to be held, should be designated as the ex-officio President of the session of the union. He consulted the then Viceroy, Lord Dufferin, who heartily appreciated and supported the idea of such an organisation, but did not agree to the proposal of the Governor taking the chair. He feared that people might feel shy of expressing themselves boldly and fearlessly in the



presence of the Governor. Mr.Hume conceded this idea and statesmen from all over India approved of this. Consequently, the Association was started with two stated aims : namely, (1) to make all those persons who were engaged in the task of national progress acquainted with one another, and (2) to chalk out a political programme for the subsequent year.

But Poona was not destined to be the venue of the first meeting of this national organization. Just a few days before the session, cholera broke out in an epidemic form in the city, and the venue of the session had to be shifted from Poona to Bombay. The first session of the Indian National Congress was held at 12 noon on 28 December 1885 in the Gokuldas Tejpal Sanskrit College Hall at Bombay. The Session commenced with a speech by Mr.Hume, who proposed the name of Mr.Woomesh Chandra Bonnerji for the Presidentship of the session, Subrahmanya Iyer and K.T.Telang seconded and supported the proposal. From that time onwards Mr.Hume began to be called the 'Father of the Congress'.

The second session of the Indian National Congress was held at Calcutta on 28 December 1886, under the Presidentship of Shri Dadabhai Naoroji. Four hundred and forty delegates from all over the country assembled to take part in the deliberations of the Congress. A number of speakers had spoken on the reform of legislatures, when suddenly the audience observed a young fair complexioned person coming forward to speak. He was a bit short-statured. Hence, Mr.hume held him up with both of his hands and placed him on a chair. The person with a white turban, a white long coat, a white scarf around his neck and a white mark of sandal paste on his forehead immediately caught the attention of the audience. He spoke in chaste and well-intonated English. His speech was so much appreciated by the audience that he was cheered twenty-two times during his short speech. Mr. Hume described this incident in his report of the Calcutta Congress in these words: "The speech which won cheers many times in the Congress

pandal and which was heard by the audience with rapt attention was that of Pandit Madan Mohan Malaviya, a high class Brahman, whose fair complexion and charming personality attracted everybody and who delivered such a forceful and flowing speech after he jumped up on the chair adjacent to the president's, that all the people sat enchanted." One sentence of his speech has become immortal in the political world, "No taxation without representation. This is the first commandment of the political Bible of the English." The President, Dadabhai Naoroji, after hearing Malaviyaji speak, rose from his seat and said : "Mother India is herself resonant in the voice of this young man." Malaviyaji himself believed that he never spoke so well afterwards as he did in the Calcutta session of the Congress. He attended the next session, held in 1887 in Madras. Malaviyaji's performance at the Madras session was reported by Mr.Hume in these words : "Then stood up Pandit Madan Mohan Malaviya, who was the youngest and the most zealous worker, and we are obliged to quote extensively from his speech because though the speech became very sentimental at the end, yet it contains facts which need careful consideration." Soon after the Madras Congress, Malaviyaji was designated as the Secretary of the North West Province and the Standing Committee of the Congress, a post on which he continued to work for many years.

Shri Surendranath Banerjee thus describes Malaviyaji's first feat of eloquence: "My memory goes back to the events of 1886 when my young friend having just left college for the first time spoke at a meeting of the Calcutta Congress. He was so young that he had to be lifted up on a chair in order that the audience might have an opportunity of having a look at him. He had a fascinating appearance, but the audience was more charmed by the eloquence of the youthful orator than by his good looks and that speech, one of the very best that I have heard, made a deep impression upon the minds of the Congress gathering and pointed him out as one of the future leaders of the Congress movement."



After Madras, came the turn of Prayag. Mr. Hume wanted to entrust to Malaviyaji the task of making the Prayag session of the Congress successful. By that time, the British Government had begun to watch the activities of the Congress with suspicion. In spite of a number of obstacles, the Congress met at Prayag on the 26 December 1888, under the Presidentship of George Yule by the singular efforts of Malaviyaji who was the Secretary of the Reception Committee.

The growing popularity of the Congress and the upsurge of nationalism caused some consternation in the Government circle. A long correspondence passed between the Governor of the North West Province and Mr. Hume. Although Lord Dufferin was critical of the Congress in public, he left a confidential note at the time of his retirement in 1888 that due consideration should be given to the demands of the Congress and that the Legislative Assemblies be reorganised. A few privileges were promised by the India Council's Act of Lord Cross. The result was that the leaders vied with each other in securing seats in the new councils and paid less heed to realise political aspirations. This gave relief to the British Government and the suspicion was averted for the time being, because, thenceforward, political leaders merely assembled at the annual Congress Session, passed resolutions and remained inactive for the whole year. The Prayag Session was followed by sessions at Bombay, Calcutta and Nagpur. It was resolved to hold the Congress Session again at Prayag in 1892. Malaviyaji worked day and night to make the session a success which was held under the Presidentship of Woomesh Chandra Bonnerji.

Subsequent sessions of the Congress were held at Lahore, Madras, Poona, Calcutta, Amaravati, Lucknow, Ahmedabad and Bombay. As usual, resolutions were carried and powerful speeches were made but the British Government did not care to take notice of the same. This indifference on the part of the Government greatly enraged the people and they decided to



react sharply. To begin with, it was decided to boycott all British goods. At first, some Congress leaders were doubtful about the propriety of such a move. But when Lord Curzon came to India and divided Bengal into two, the Congress, under the Presidentship of Gopal Krishna Gokhale, decided to boycott British goods, as a protest against the partition of Bengal, though the Congress did not include this in their programme.

The next session of the Congress was held at Calcutta. The name of Lokamanya Tilak was proposed for its Presidentship. Just then, The Times of India wrote a leading article classifying the Indian national leaders into two groups, the extremists and the liberals. Tilak, according to this classification, belonged to the extremists group. Hence, the moderates among congressmen managed to get Dadabhai Naoroji elected as President. Dadabhai Naoroji did not prefer to lower down the national flag raised up by the extremists and got it resolved that 'the aim of Congress was Swaraj or self-Government.'

Next year, the Congress Session was held at Surat under the Presidentship of Dr. Rash Behari Ghose. The conflict between the liberals and the extremists took an ugly turn at this session. The Congress pandal became a scene of fracas and rowdyism. Chairs were thrown at each other freely. In the meantime someone hurled a shoe at Sir Pherozeshah Mehta which unfortunately struck Shri Surendranath Banerjee, the Lion of Bengal, who picked it up and tucked it up in his room as a 'reward of his patriotism'. Soon police appeared on the scene and the whole pandal was ordered to be cleared off. Everybody left the pandal in confusion except only one fair-complexioned gentleman clad in snow-white dress shedding tears by a pole. He was Malaviyaji, who was sorely hurt by the ugly incidents that took place in the pandal, for the hard work that he had so far done for the solidarity of the Congress for so many years, was marred by this ugly incident. Thenceforward, the Congress entered into a new phase of open rebellion against the British Government.

## FIGHTER FOR COUNTRY'S FREEDOM

**A**fter the Surat session, the Indian National Congress entered into a new phase of its ideology. It was unanimously resolved in the Surat session that the aim of the Congress thenceforward was to achieve Dominion Status through constitutional means. But the era was much under the magic spell of Bal, Lal and Pal (Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal), the patriot trio belonging to the extremist group, who had a strong hold on the Indian masses and who were held in very high esteem by all sections of the Indian people. There was a great awakening among the people for national rejuvenation in those days. A number of national institutions were coming up through-out the country. The Swadeshi and Boycott movements had already gained strength. Malaviyaji had taken up the cause of Swadeshi in right earnest and was making an effort to establish Swadeshi manufacturing centres at Prayag and other places. On the one hand, he was sounding grave warnings to the British Government through the legislatures and on the other he was busy in establishing centres for the development of indigenous industries.

The British Government was bent upon giving a crushing blow to the movement. As a first step towards this repression nine leaders of Bengal were arrested and exiled. A new stir was noticed in the Punjab against enhancement of taxes on the



use of the Chenab canal water. As Lala Lajpat Rai and Sardar Ajit Singh were the main leaders of the agitation, they were secretly arrested in the dark hours of the night and exiled. The young blood could not tolerate this high-handedness, injustice and repression by the British Government. They grew wild with rage. Secret organisations soon sprang up in all the provinces of India. Two English women by chance became the victims at Muzaffarpur in Bihar on 30 April 1908. Khudiram Bose, a young lad of eighteen was arrested, tried and hanged for the offence. Bhupendra Nath Dutta, brother of Swami Vivekanand was openly preaching violence through his *Yugantar* in Bengal. Lokamanya Tilak was arrested on 13 July 1908, and was transported to Mandalay in Burma for six years after a summary trial and brief hearing lasting six days. Shri Hari Sarvottam Rao of Andhra met the same fate and was sentenced to imprisonment for nine months.

The underground revolutionaries became more active and stray cases of assassination of Englishmen responsible for repressive acts were often reported from all over the country. Just then, Madan Lal Dhingra shot down Curzon Wylie in an open public meeting in London. In this way, the younger generation was expressing its indignation and openly revolting against the British regime and was resorting to violent means, whereas the older leaders were still trying to achieve Dominion Status through constitutional and peaceful means.

During these turbulent days, Malaviyaji was requested to preside over the U.P. Provincial Political Conference at Lucknow in 1908. The same year, in December, the Indian National Congress met in Madras. The next session was held in Lahore in 1909. Though the name of Pherozeshah Mehta was sponsored for Presidentship of the Lahore session, he denied the offer just six days before its commencement. All eyes turned towards Malaviyaji and he was called upon to guide the



destinies of the Nation in those critical days. The Manchester Guardian wrote thus about the new Congress President :

"The President of the Indian National Congress, which meets at Lahore, is not so prominent a man as either Dr. Rash Behari Ghose, the President of last year, or Sir Pherozeshah Mehta, who has just withdrawn. Nevertheless, Mr. Madan Mohan Malaviya is a politician of high standing and of notable ability. He is a self-made man, having made his way at the Bar after an apprenticeship as school teacher and journalist. For some years past he has sat in the Council of the United Provinces as an elected member and has been active in educational and social reform. Long before Besant's days, he worked for the establishment of a National University at Banaras. In politics, he belongs decidedly to the moderate school and despite his enthusiasm in the Swadeshi cause, has always kept at a long distance from the extreme nationalists. With the exception of Mr. Surendranath Banerjee himself, there is no Congress orator more generally admired than Mr. Malaviya. His age is 47."

Malaviyaji's speech at the Lahore Session was a masterly synthesis of passion and moderation. He criticised the repressive policies of the British Government and called upon all Indians to work with sincere devotion for achieving the goal of independence. As he did not belong to the extremist group of the Indian politicians, it was not possible for him to agree with the political views of Lokamanya Tilak. His fluent and forceful address was full of apt quotations from the Gita, Bhagawata, Mahabharat and Manu Smriti. When his preceptor Pandit Adityaram Bhattacharya read the speech in the papers, he remarked, "It rightly behoves him. He is after all the son of a Vyasa (religious exponent). How can he afford to avoid the scriptural basis of his education."

Soon, Lord Minto was replaced by Lord Hardinge as the Viceroy and the Governor-General of India and Lord Crew assumed the office of Lord Middelton as the Secretary of State for

India. Bengal was again united on the occasion of the coronation of George V in 1911.

As Lord Hardinge was passing through the streets of Delhi on the back of an elephant on the eve of the Delhi Durbar, an unknown hand threw a hand-grenade at him. Though he escaped the catastrophe by hair's breadth, the British Government used the occasion for assuming a stiffer attitude towards the nationalists. The Government made the fullest use of the notorious Press Act to suppress public opinion.

The First World War broke out in Europe with Germany threatening the peace of the whole world in 1914. The exceptional valour and gallantry shown by the Indian army in fighting against Britain's enemies was highly spoken of by the British generals. It was the bravery of the Indian soldiers that had ensured victory for the British allies.

The Madras session of the Indian National Congress met in 1914. It resolved that all those countries who ousted Indians from their lands should be economically boycotted. Consequently, Annie Besant, along with Lord Pentland, launched her Home Rule Movement. V.P.Wadia and C.P.Ramaswami Aiyer, were the top-ranking leaders of the Home Rule League and the New India was the organ of the movement. The British Government resorted to their usual repressive measures. Annie Besant, Arundale and Wadia were held under detention at Ootacamund. Malaviyaji did not lag behind. He took up the banner of the Home Rule Movement fearlessly, for, he could not tolerate to see the movement so recklessly crushed by the British Government though he did not agree with Annie Besant on many issues.

The detention of Annie Besant added fuel to the fire. Mohammad Ali Jinnah also joined the team. Annie Besant continued contributing radical articles to the New India and the Common Weal throwing dust into the eyes of the British Intelligence Department and against the order of the



Government. Her detention caused such a great stir and commotion in the country that Lord Montague put an interesting note in his diary comparing this event with a curious Puranic anecdote. He wrote: "Lord Shiva sliced the body of Sati into fifty-two pieces but when he looked at it again, he found that there were fifty-two satis present. The same was the state of the British Government when it put Dr. Besant under detention."

The demand for self-government had become more and more insistent from the very day of the Lahore session of the Congress in 1909. In 1916, Malaviyaji signed along with other non-official members of the Imperial Council, what is known as the 'Memorandum of the Nineteen', a very important document in the history of our freedom struggle demanding independence in open terms and censure of the British Government for its repressive policies.

It was resolved by the Working Committee of the Congress in April 1917 to send a delegation to England to press its demands. The name of Malaviyaji was also proposed to be included among the members of this delegation.

Just before this event, the Lucknow Session of the Congress was held under the Presidentship of Shri Ambika Charan Majumdar. This session is considered to be of very great importance from the political point of view. A joint meeting of the members of the Congress and the Muslim League was held at Prayag at the residence of Pandit Motilal Nehru from April 22 to 24, 1916. After a prolonged discussion, the resolution for Hindu-Muslim unity was unanimously adopted. The Lucknow session of the Congress promised a bright future for India, for, Lokamanya Tilak, Khaparde, Rash Behari Ghose and Sir Surendranath Banerjee happened to meet once again on the Congress platform after the year 1907. The special feature of this session was that Sir James Meston, the Governor of U.P. and lady Meston also attended this session along with a number of other Government officials.



A number of Provinces had expressed their determination to offer Satyagraha but Annie Besant did not approve it because she hoped that Lord Montague would soon assume the office of the Secretary of State for India. This created great hope among the Indian people and in fact, Lord Montague did proclaim on 20 August 1917 the British Government's intention to give responsible Government to India. Annie Besant was soon set at liberty and the Calcutta session of the Congress was held on 26 September 1917, under her Presidentship.

When in July, 1918, the joint report of the Indian constitutional reforms by Montague and Lord Chelmsford was published, a great difference of opinion arose among the Indian politicians. Some of them wanted to reject it in toto while others felt it could be accepted with certain modifications. Malaviyaji stated his views in a lengthy memorandum which was widely circulated throughout the country. His opinion was, "There is much in the proposal that is liberal, and that will mean a real and beneficial change in the right direction, which we must welcome and be grateful for; but there are also grave deficiencies which must be made up before the reforms can become adequate to the requirements of the country." He urged that the Indian public should take steps to see that the Montague Chelmsford proposals were expanded and modified.

The Congress met in Bombay in September 1918 to consider the proposal. Despite the assurances given by Mrs. Besant and her endeavours to make peace, moderate leaders felt that it would be difficult to make the Congress accept the proposals. They, therefore, abstained from the special Congress as a body and resolved to convene a separate conference. But Malaviyaji attended the session and tried his best to tone down the resolutions of the Congress. But in spite of his efforts the Congress pronounced the scheme as "disappointing and unsatisfactory."

The next session was held at Bombay, followed by another session at Delhi Malaviyaji as President. His written speech on the merits and demerits of the Montague Chelmsford reforms offered a detailed analysis of the whole scheme. It was in this Congress Session that the farmers and cultivators of India found free admission into the open session of the Congress where none was permitted to enter without payment for tickets. It was in this session that the cultivators of India felt that they also had an important place in the Congress and were active participants in the activities relating to the fight for freedom.

On 6 February 1919, William Vincent came forward to introduce the notorious Rowlatt Bill. Malaviyaji opposed the Bill tooth and nail with full vigour and ability at his command. He spoke for full four-and-a-half hour in the Legislative Council, and delivered one of the lengthiest speeches ever delivered in the history of Indian Legislature. But in spite of all opposition, the first part of the Bill was carried and the second part withdrawn. Mahatma Gandhi, thereupon announced that if the recommendations of the Rowlatt Commission were accepted, he would not hesitate in launching his Satyagraha Movement. He toured the country and was accorded a rousing reception wherever he went. 30 March 1919, was fixed for an All-India strike which was afterwards changed to April 6. But a procession was taken out in Delhi on the 30th March which was welcomed with bullets. The whole country expressed its indignation by observing complete strike and organised processions against the British high-handedness.

What Lord Curzon could not do by the partition of Bengal, Michael O' Dyer did it by his atrocities in the Punjab. On 11 November 1918, the treaty of Versailles was consummated. The Great War came to an end with the fall of Germany. The Prime Minister of England, Loyd George, praised Indians for their bravery and co-operation in very high terms. India expected



that her loyalty to the British Crown would be amply rewarded. But suddenly, like the bolt from the blue, the infamous Rowlatt Bills came down upon the heads of Indians. According to the first one, the revolutionaries were to be summarily tried and sentenced without any provision for further appeal. Those suspected of treason and sedition were to be arrested, detained, ordered to deposit security etc. on police report. According to the other, the publication and distribution of any matter encouraging treason would be deemed a cognizable offence. As soon as the Bill was passed Gandhiji launched his Satyagraha movement in all earnestness. The whole country observed hartal on 6 April 1919. On 10 April 1919, the District Magistrate of Amritsar called Dr. Kitchlu and Dr. Satya Pal at his bungalow, arrested them and deported them to an unknown destination. The news spread in the city like wild fire. An uncontrollable mob of people proceeded towards the bungalow of the District Magistrate to express their resentment at the injudicious arrest of their leaders. The procession was stopped on the way. The police resorted to indiscriminate wild firing with the result that two young men were killed on the spot and a number of others seriously wounded. The crowd became wild with rage. Five Englishmen who happened to come in the way of the mob, were done away with and a number of Government buildings were set on fire.

Defiance of Government orders was witnessed at Kasur, Gujranwala, Lahore and Calcutta. Gandhiji decided to rush to Punjab when he heard of these incidents but he was arrested on his way and entrained back to Bombay. This arrest of Gandhiji so enraged the people of Viramgam and Nadiad in Gujarat that they staged open rebellion against the British Government. Gandhiji was gravely shocked at these events and admitted that it was a mistake on his part to launch Satyagraha without preparing the people for that kind of spiritual warfare.

The British officers in the Punjab had become wild with

vengeance and they soon introduced Martial Law in the Province. Although the Martial Law was formally declared on 10 April 1919, it was made known to the public only on the 13th April. It was the Samvatsar or the Baisakhi (New Year's) Day of the Hindus. A large congregation was being held in the Jallianwala Bagh in the heart of the city of Amritsar. The ground was surrounded on all sides by high buildings and had a single narrow entrance on one side. The passage was so narrow that it was not possible for even one carriage to pass through it easily. About ten thousand men, women and children had assembled there. Suddenly, General Dyer blocked the passage with fifty English and about a hundred Indian soldiers. He ordered the assemblage to disperse immediately but the passage was blocked and there was no way to get out. At once General Dyer ordered the troops to open fire. Sixteen hundred rounds were fired indiscriminately and within minutes the whole garden turned into a pool of blood and a ghastly heap of dead bodies of men, women and children. The plight of the wounded was more touching as they lay in open for the whole night crying for water which could not be made available to them as water pipes and electric lines were disconnected. Worse than all this, respectable citizens were forced to crawl on the streets, were publicly caned and subjected to innumerable acts of tortures.

The Viceroy appointed the Hunter Committee to probe into the Punjab massacre in September 1919. Just after this, an Indemnity Bill was introduced in the Legislative Council to redeem the offences of the officers who were responsible for the murderous acts in the Punjab. Malaviyaji lead a very strong opposition to this move. He spoke for full five hours and used all his talents to prove the inappropriateness of the Bill. But all his efforts proved futile. This speech of Malaviyaji is considered to be the best and the most powerful speech in the history of Indian Legislatures. The British Government had no reply to the charges levelled by Malaviyaji against the British officers. But in spite of all this, the Bill was carried.



A member of the treasury benches, after hearing Malaviyaji's speech on the Indemnity Bill, said: "Hon'ble Pandit Malaviya has chastised the British Government so severely but in such a placid manner as even Edmund Burke had not done while impeaching Warren Hastings."

Malaviyaji and Pandit Motilal Nehru hastened to Punjab along with Mahatma Gandhi and Swami Shraddhanand. Their presence promised a great relief to the oppressed people of the Punjab. Malaviyaji managed to give relief to the people through the Seva Samiti and he arranged to afford sufficient help to those whose relations were killed in the Jallianwala Bagh massacre. Malaviyaji sent telegrams to the Prime Minister of England, the Secretary of State for India and Lord Sinha that all those cases that were being tried under the Martial Law be postponed till the enquiry was over. An unofficial Committee headed by Malaviyaji began making enquiries quite independent of the Enquiry Committee set up by the Government, though in the beginning both of them were working together. While both the Committees were busy in conducting enquiries the Amritsar session of the Congress was announced to be held under the Presidentship of Pt. Motilal Nehru. Just a few days before the commencement of the session, a Government communique was issued on 24 December 1919 by which sanction was accorded to the Reform Bill and all those persons, who were sentenced to different terms in respect of the Punjab disturbances were released. A great sense of joy and jubilation was evinced in the Congress pandal when people saw in their midst their friends and relations, who had been arrested and sentenced. The reforms promised in the Reform Bill did not serve the purpose. People were already angry at the evidence given by General Dyer before the Hunter Committee. Even then, Malaviyaji and Gandhiji advised the people to be content with what was promised to them, however insignificant it was.

In the meantime, words given to the Muslims by the Prime

Minister of England for the protection of Turkey and other holy places of the Muslims were not respected. Consequently, the banner of Khilafat was raised high against the British. Gandhiji came forward to lead the movement, for, he realised by then that promises given by the Britishers had no meaning at all.

On 1 August 1920, Tilak died. The country was still reeling under the state of this sad news, when, the same year, Gandhiji launched his non-cooperation movement. The whole country rose with a firm resolve to drive away the Britishers from their sacred land. Malaviyaji did not think that the time was ripe for that kind of non-violent non-cooperation, because people were not at all trained for it.

When the Congress Session was held in Bombay on 27 July, 1921, a long and heated discussion took place over the question of Satyagraha, boycotts and non-cooperation. A resolution was also carried to the effect that the visit of the Prince of Wales to India should be boycotted. But Malaviyaji did not agree to that and said that it was against our national etiquette and code of conduct to show disrespect to a guest and that welcome accorded to him did not mean any support to the British Government.

As a result of the non-cooperation movement, great Indian leaders like Pandit Motilal Nehru, Deshbandhu C.R.Das and Maulana Azad were sent to gaol. The Prince of Wales did visit India and Malaviyaji, in pursuance of the ancient traditions of India, welcomed the Prince of Wales at the Banaras Hindu University and conferred upon him the degree of Doctor of Letters even against strong public opinion.

During those trying days of non-cooperation, even the students of the Banaras Hindu University boycotted the University and walked out. A large congregation of the leaders of the country including Rajas and Maharajas was held on the old Central Hindu College grounds at Kamachha, Varanasi. Gandhiji and Malaviyaji both addressed the meeting. Malaviyaji exhorted the students not to be guided by



sentiments but to prepare themselves in their colleges for the service of the nation; while Gandhiji advised the students not to continue their studies in the University and Colleges at all when the nation demands everyone to sacrifice his interests. All the Rajas and Maharajas walked out of the meeting when they heard Gandhiji preaching disloyalty. But Malaviyaji sat undisturbed by storm blowing around to uproot the very University he so dearly loved and worked for. Though he was vehemently criticised by everyone, he did not swerve an inch from his resolve.

Lord Reading, the then Viceroy of India, had a very great regard for him. Malaviyaji advised him to confer with Gandhiji and avoid further conflict. He contacted Deshbandhu C.R.Das in the gaol and brought Gandhiji around for a conference with the Viceroy. In the following December, Gandhiji met the Viceroy and a number of matters were mutually agreed upon but no change was subsequently effected in the policy of the Government. Gandhiji then gave an ultimatum to the Government that if the policy of the Government did not shape itself within a week, in pursuance of his talks, he would immediately launch his Civil Disobedience Movement. These negotiations were still going on when an unruly mob set a police station on fire at Chaurichaura in the Gorakhpur district of U.P. burning a number of police constables to death on 4 February 1922. Malaviyaji was on his way to Bombay on that day. When he learnt of the incident he was greatly shocked. When the Congress Working Committee met at Bardoli, Malaviyaji described the Chaurichaura incident so vividly and eloquently that Gandhiji was convinced of the futility of the civil disobedience movement. Consequently, Gandhiji proclaimed the withdrawal of the non-cooperation and the civil disobedience movement. The whole country became wild with rage and furious at this sudden withdrawal and openly accused Gandhiji of committing a great blunder at such a critical hour when lakhs of young and old men and women had abandoned their services, studies and occupations and

were thrown out of jobs. But Gandhiji was convinced that to put up a fight with untrained and unruly followers was not at all wise.

Gandhiji was arrested and sentenced to five years' imprisonment. It was followed by the arrests of a number of other leaders. Though Malaviyaji did not approve of the non-cooperation movement, he could not tolerate the policy of repression adopted by the British Government. There was disorder and anarchy among the rank and file. Malaviyaji took up the cause boldly and toured the country encouraging, solacing and comforting the people who had become disheartened on account of being left leaderless. Malaviyaji went on a hurricane tour with his old fragile and emaciated body but with a very young and dashing heart right up from Peshawar to Dibrugarh. His tour gave a great relief to the people who had lost all hopes and heart. Section 144 was clamped against him at Gorakhpur, Chaurichaura, Gauhati and several places in the Punjab but he paid no heed to it and stuck to his programme.

The Swarajya Party had already come into existence when Gandhiji was arrested. In 1923, the Congress decided to contest the seats in the legislatures and put up a fight at the constitutional front also. Gandhiji was released in 1924. Suddenly, an unprecedented Hindu-Muslim riot broke out in Kohat. Malaviyaji hastened to the place and the stirring speech that he delivered there is still remembered with admiration by those who had heard him. This riot moved Gandhiji to observe 21 days' fast. All this was going on when Martial Law was promulgated in Bengal. The next year two great Lions of Bengal, Deshbandhu C.R.Das and Shri Surendranath Banerjee passed away. Another riot broke out in Calcutta in 1926. Malaviyaji immediately decided to go there despite the Section 144 and his old age of 68 and highly deplored the action of the hooligans in an open meeting.

The Swarajya Party had begun to feel in 1926 that the



legislatures would not serve any useful purpose and so they withdrew en bloc from the legislatures in protest against the indifference of the British Government towards their demands.

Then came the Simon Commission to look into the possibilities of transferring power to India and to find out if the Indians were capable and mature enough to shoulder the burden of self-government. The Commission did not have a single Indian member. Hence, it was decided to boycott the Commission. Black flag demonstrations were held wherever the Commission went. when it reached Lahore on 31 October 1928, Malaviyaji and Lala Lajpat Rai led the procession at the Railway Station to demonstrate against its non-Indian composition. The British sergeants and the police began batoning the crowd so indiscriminately that Lala Lajpat Rai received serious injuries and succumbed to them on 17 November 1928. The death of Lala Lajpat Rai so enraged the younger generation of the Punjab that the first man to fall a prey to their anger was Saunders, the Police Superintendent of Lahore, who was mainly responsible for the death of their beloved leader.

The same year an All Parties' Conference was convened at Delhi which had met again at Bombay in May and constituted a small committee for the purpose. When this Conference met in Lucknow, the aim of achieving Dominion Status had undergone some alterations. A great discussion ensued on the question of complete Independence versus Dominion Status but at last Pandit Motilal Nehru's proposal was carried with a vehement majority at the Calcutta Session of the Congress with the proviso that if the British Government did not concede to the demand, Satyagraha would be resorted to *en masse*.

On 24 April 1929, a bomb was thrown in the Assembly Hall when the Session was on. Bagat Singh and Batukeshwar Datta were taken into custody. The whole country heartily hailed the valour and courage of these young men and they

became immortal heroes in the history of India. When all this was happening, Malaviyaji managed to get the consent of Lord Irwin, the then Viceroy, for holding a Round Table Conference was announced. On 31 October 1929, the personnel of the Round Table Conference was announced. When the Congress Session was held at Lahore in 1929 under the Presidentship of Pandit Jawaharlal Nehru, complete Independence was declared to be the goal and January 26 was declared to be observed as Independence Day. Gandhiji launched his Satyagraha on the 12th March. The British Government resorted to its old measures of repression. A large number of men and women courted jail and arrests and faced batons and bullets with courage and determination. On account of the Imperial Preference policy of the British Government, Malaviyaji and several other leaders of the country bade good-bye to the Legislative Assembly and walked out. Twenty-two persons had lost their lives in the police-firing at Peshawar. Malaviyaji again rushed to Punjab to give solace to the people. The people of Punjab gave an unprecedented reception to the great leader wherever he went. People did not allow his train to pass until he came out and spoke to them. Malaviyaji was served with an order not to enter Peshawar but he boldly disregarded the order. When Malaviyaji learnt about the police excesses and firing in Peshawar, he at once rushed to the place. After staying in Rawalpindi for some time he started for Peshawar but was not allowed to go beyond the Attak bridge and was sent back by the next train to Rawalpindi. The British Government did not dare arrest him but sent him back by the next train.

Shri Vitthalbhai Patel, the Speaker of the Assembly, also resigned and vacated the Chair in protest against the repressive policy of the Government. Martial Law was again promulgated throughout the country. Gandhiji had already defied the Salt law. The whole country was engaged in preparing contraband salt at various places and courting arrest in defiance of the Government orders. Gandhiji was again arrested on 2 May 1930,



Martial Law was clamped at Sholapur on 15 May and at Peshawar on 10 August. The result was that a number of Englishmen fell prey to the rage of the people.

Lokmanya Tilak's death anniversary was being observed at Bombay on 1 August 1930. It was raining hard but the processionists stayed on their feet. They were stopped at the Dhobi Talab by an armed constabulary. Shrimati Hansa Mehta was leading the procession.

Just then forty leaders including Malaviyaji, Sardar Vallabhbhai Patel, Jairamdas Daulatram, Dr. Hardikar, Shri Tasadduk Ahmad Sherwani and many other members of the Bombay Congress Committee were put under arrest and sent to the Byculla prison in a lorry. The police then used their batons and beat the processionists mercilessly to disperse them. All the leaders arrested were presented before the Chief Presidency Magistrate who awarded Malaviyaji a fine of Rs. two hundred or simple imprisonment for fifteen days. When the students of the Banaras Hindu University learnt the news of the arrest of Malaviyaji, they became wild with fury and a batch of 125 students started for Bombay to offer Satyagraha there. But when they reached the Byculla prison, they were astounded to see Malaviyaji coming out; someone had paid the fines and Malaviyaji was set free.

Dr. Bhagwandas had rightly remarked on the arrest of Malaviyaji in the public meeting called at Banaras to congratulate him, "The arrest of Malaviyaji is the last nail in the coffin of the British domination over India and that it is the final offering (ahuti) in the National Sacrifice (Rashtriya Yajna)." Malaviyaji felt very much aggrieved to learn that someone had paid up the fine imposed on him.

The meeting of the Working Committee of the Congress was held at the residence of Dr. Ansari at Delhi. After they had finished the business of the meeting they were chatting together, when suddenly, the police force reached there. The Working Committee had already been declared illegal. Hence,

all the members were arrested, tried and sentenced for six months' simple imprisonment each and lodged in the Delhi jail.

Malaviyaji was transferred to the Naini Central Jail where Pandit Jawaharlal Nehru and Shri R.S. Pandit were serving their terms of sentence. Malaviyaji began to learn German from Shri R.S. Pandit and began reciting the Kathas of Bhagwat and Mahabharat to the fellow prisoners. But soon, he became seriously ill. He was shifted to the Government Hospital from where he was unconditionally released.

Next Year, Bhagat Singh, Rajguru and Sukhdeo were executed in the Lahore Jail on 23 March 1931. Karachi session of the Congress was held on 29 March under the shadow of the martyrdom of these young revolutionaries where Malaviyaji made such a moving speech that all eyes began to shed tears.

In 1929, he toured the country and explained the real meaning of Swarajya to the people and when Lord Irwin was going to England, Malaviyaji handed over to him a long letter insisting that the Round Table Conference be called at the earliest and Dominion Status be declared for India. It was due to this letter that the Round Table Conference was called.

In the meantime, the First Round Table Conference had concluded in London. All the leaders were released on 25 December 1931. The Gandhi-Irwin pact was consummated as a result of the efforts of Sir T.B. Sapru and M.R. Jayakar assisted by Malaviyaji. People became very much dejected but the congress supported the proposal and Gandhiji was selected to represent the Congress on the Round Table Conference. Malaviyaji also received an invitation for attending the conference and he made preparations for it also. It was a very great ordeal for Malaviyaji to accede to the idea of going abroad, for, it was not at all in consonance with the ways and conceptions of his life, but for the love of his country he set out on the journey at an advanced age of seventy along with



Gandhiji on 29 August 1931. He was accompanied by his youngest son Pandit Govind Malaviya and his cook along with other provisions in conformity with his own orthodox ways of life.

The Indian Association of England gave them a rousing reception there. Malaviyaji gave complete accord to Gandhiji in all matters in the conference. His speech on the army and its maintenance is considered to be of great historical importance.

When he sought an interview with the Emperor George V in London on the occasion of the Round Table Conference, the Emperor asked him, "Are you a follower of Mr. Gandhi?" Malaviyaji said, "No, I am his colleague." The Emperor then rather stiffly said, "Look here Mr. Malaviya; if even one Englishman is assaulted in India I will send one lakh of them from here." Malaviyaji calmly said, "What is your Exalted Highness saying! If we are granted our rights and Dominion Status in a Darbar in India, Indian people will express their gratitude and the whole of Asia will sing songs of Your Exalted Highness's glory. I have not come here to solve the problem of how a lakh of Englishmen are to be sent there if an Englishman is assaulted." The Emperor changed the topic and began talking on other matters.

In addition to the part he played at the Round Table Conference, he delivered a series of lectures in England on Hindu religion. Malaviyaji visited other European countries as well. He paid a visit to some of the important Universities of Europe and met Dr. Sylvan Levi, the eminent French scholar of Pali and Sanskrit in France.

When Malaviyaji returned home on 14 January 1932 he found that the Indian leaders were behind bars. The British Government had the audacity to boast that the Congress was crushed. 'As soon as Malaviyaji landed and learnt all this, he immediately condemned the British Government vehemently

and despatched a lengthy telegram to England reporting the atrocities and high handedness of the British Government in India. But the telegram was censored and was not allowed to cross the seas. Just then, the Delhi session was banned and Malaviyaji received an order of the Government prohibiting him from attending the same. But, as usual, he paid no heed to it and started for Delhi from Banaras. He detrained at Dankaur and proceeded to Delhi by car. But his car was held up at the Jamuna Bridge and he was sent to the Delhi jail. In spite of all precautions taken by the Government, the Congress Session was held in Delhi under the Presidentship of Seth Amritlal Ranchhodlal in the Chandni Chowk. Malaviyaji was sent back to Allahabad after being detained in the Delhi jail for three days.

The next Session of the banned Congress was declared to be held at Calcutta. Malaviyaji was again elected President of the Congress. This time he was arrested at Asansol and was set free after being detained there for a week.

Gandhiji was lodged in the Yervada jail when he was informed of the Communal Award by which the oppressed classes of the Hindus were allowed separate electorate. Gandhiji decided to fast unto death if the notorious award was brought into force. A Conference of all the leaders was called at Poona. No time was to be lost. Malaviyaji so successfully mediated that the catastrophe was averted and the oppressed classes of the Hindus were not allowed to be thrown out of its fold.

This was followed by the task of achieving Hindu-Muslim unity. He toured Punjab, Bengal and U.P. At last a Hindu-Muslim Unity Conference was convened at Allahabad and the problem was solved with grace. He worked so hard for sixteen to twenty hours per day that the labour heavily taxed his health. It had hardly concluded when he was called upon to unknot the tangles of the Harijans of Kerala in the South.



On 15 January 1934, violent tremors of earthquake ripped the whole of Bihar, taking a very heavy toll of human lives, rendering thousands of people homeless and bringing destruction and devastation to a large tract of land making it completely barren. He hastened to Bihar and used his influence in sending timely and ample relief for the earthquake-stricken people.

The Patna Session of the Congress was held on 18 and 19 May 1934. Malaviyaji and Dr. Ansari were assigned the task of forming the Parliamentary Board, but owing to the sad indifference exhibited by the Congress on the question of Communal Award, Malaviyaji and M.S. Aney had to withdraw and a Nationalist Party was formed at Calcutta under his Presidentship on 18 and 19 August 1934. It was an apparent paradox that he was putting up a fight against the Congress and still continuing to be its member. Although the Nationalist Party could not achieve much success in the elections, Malaviyaji stood adamant by his decisions.

Somehow, Gandhiji also decided to keep himself away from the fold of the Congress. A number of eminent men of India implored him not to do so but he stood firm by his decision and resigned from the membership of the Congress to work for the uplift of the Harijans. Though Gandhiji was out of the Congress, he was still the de facto guide of the Congress, which continued to receive his blessings and support.

The Congress was celebrating its Golden Jubilee in 1935 at Bombay. A memorial stone was laid in the Gokuldas Tejpal Sanskrit Mahavidyalaya at Bombay by Pandit Madan Mohan Malaviya as he happened to be the oldest living veteran leader of the Congress at that time.

The Congress policies took a new turn now. They decided to contest the elections and put a fight inside the legislatures also. On 28 December 1936, the Congress Session was held at Faizpur in a rural atmosphere and Malaviyaji was watched

with keenness and interest by the people while he walked shoulder to shoulder with the younger generation of the Congress. His speech at this Session was a forceful and powerful as his maiden speech fifty years back at Calcutta in 1886.

Then the Second World War broke out on 3 September 1939, and Deutschland under her obstinate dictator Hitler once more threatened world peace. India was also called upon to assist the British against her will, because she did not want to pick up quarrels with any other nation. India expressed her strong resentment against this forced participation in war but the Government was not prepared to hear anything. As a consequence, the Congress in the majority of the provinces resolved to resign. The Indian National Congress forced its demand for complete Independence in 1940 and suggested the formation of an interim Government for the period. The British Government played a new political game and argued that the ten crore Muslims were against this. The Muslim League got a cue and in March 1940, the North Western Provinces with Muslim majority began demanding a separate Pakistan for themselves. Events took a serious turn and Gandhiji announced individual Satyagraha in 1940 and collective Satyagraha against the war and the war efforts in 1942. The British Cabinet then deputed Sir Stafford Cripps on a mission to talk to Gandhiji on all issues. He put forward a scheme establishing a Federal India wherein the various Provinces were to enjoy the option of joining or keeping aloof from the Federation. The Indian States were also kept outside the scope and jurisdiction of the proposed Federation. Perhaps this could also have been acceptable but the talks failed on the issue of transferring Defence and of certain changes that were to be effected after the War was concluded. Gandhiji described the proposal of the Cripps Mission as 'a post-dated cheque'. The Congress rejected the proposal on 10 April 1942 and the 'Quit India' Resolution of Gandhiji was carried unanimously at the Bombay Session of the Congress on 8



August 1942. All the leaders were arrested overnight and sent to different detention camps in India.

Netaji Subhas Chandra Bose had already baffled the British Intelligence Department and escaped their vigil on 26 January 1941. When the news of the 'Quit India' resolution was relayed outside India, the war prisoners under the Japanese organised themselves into an Indian National Army (Azad Hind Fauj) at Padang (Singapore) in September 1942 under the leadership of Captain Mohan Singh. A grand rally was organised on 2 October 1942 on the birth day of Mahatma Gandhi. Netaji Subhas Chandra Bose joined them after undertaking a perilous journey by German and Japanese submarines and took the command of the I.N.A. in his own hands on 25 August 1943. 'Chalo Dilli' (March to Delhi) was their slogan but at Imphal he decided to withdraw to Moulmein against the wishes of his followers. After the fall of Rangoon, Netaji had to abandon Rangoon in April 1945. When atom bombs reduced Hiroshima and Nagasaki to barren spots on the 6 and 9 August 1945 respectively, Japan surrendered in August 1945.

The 1942 movement of 'Quit India' was joined by all sections of the people, including the student community of India. The students of the Banaras Hindu University were no exception. The city of Ballia took the lead and held the Government offices and the administration of the District in their hands for fifteen days. The British troops marched into the precincts of the Hindu University and seized the buildings. All the students were mercilessly driven out of the hostels. It pained Malaviyaji to learn that even the girl students were forced to leave the hostel and to remain outside the compound without anyone to look after them. As a result of the 'Quit India' Movement, a number of students were killed and a large number of them were, put behind the bars for several terms of imprisonment. Soon after, the Indian Press, the industrialists

and the liberal leaders raised their voice for the release of the leaders but the British Government turned a deaf ear to all such entreaties. Then, in spite of his old age and infirmity Malaviyaji challenged the British Government either to give a reply to the explanation given by Gandhiji to the chargesheet or release him immediately. Shri Pattabhi Sirtaramayya, the author of the History of the Congress has described this bold move of Malaviyaji in the following words: "Then came forward Pandit Madan Mohan Malaviya, the venerable old great man of India and ripe in age and intellect, who demanded the immediate release of Gandhiji and his colleagues and staked his demand on the reply sent by Gandhiji to the chargesheet.

Malaviyaji wanted to convene an All Parties' Conference in March but when he learnt that Sir Tej Bahadur Sapru had called a 'No party's Conference' at Lucknow on 7 and 8 April he dropped the idea. As a result of all these pressures, Gandhiji was released on 6 May 1944 and when Lord Wavell returned from London on 15 June 1944, all the members of the Working Committee of the Congress were released. Another conference was held of old and existing Chief Ministers of various Provinces at Simla from 29 June to 14 July attended by members of the Muslim League, Congress, Sikhs and the Anglo-Indians. But at the end, Lord Wavell declared that compromise was not feasible. However, the events took such a turn that there was no option left for the British Government but to withdraw.

The I.N.A.(Azad Hind Fauj) Officers Shah Nawaz Khan, Prem Kumar Sehgal and Gurbaksh Singh Dhillon were arrested and brought to Delhi for trial which began in the Red Fort of Delhi on 5 November 1945. They were defended by legal luminaries like Sir T.B.Sapru and Bhulabhai Desai. However, the officers were found guilty and sentenced to transportation for life. But the G.O.C. took a more lenient view and excused them.



A serious revolt took place in the Talwar Training School, Bombay, on 18 February 1946. The rebellion spread over 20 ships, 12 naval camps and 20,000 dock workers. The union Jacks were removed from all the ships anchored there and the flags of the Congress and the Muslim League hoisted in their places. Just then, the Labour Party came into power in England and it was declared on 19 September 1946 that Provincial and Central elections would be allowed to be held. Legislative Council would be established and a joint Interim Government of the prominent political parties of India would be formed. This Legislative Council was to have the power of including representatives from the Indian States and minority communities also. The veto power of the Viceroy was also slackened and Malaviyaji saw before his own eyes the dawn of Indian Independence which he so sincerely cherished and worked for. But he could not live to see the celebrations of 15 August 1947 for it would have pained him to see the country partitioned and millions of people rendered homeless.

## A FEARLESS LEGISLATOR

**W**hen Malaviyaji was the Editor of Hindustan some of his friends advised him to contest for Municipal Councillor in Prayag. Municipal Councillor was monopoly of the rich in those days. Those who contested such elections spent a lot of money. Malaviyaji believed in the service of the people and contested the election on the strength of his convictions only. This was not enough and so he lost. But he did not belong to that category of power seeking persons who court the voters at the time of elections and ignore them when the elections are over. He did not at all mind the defeat and devoted himself to the service of his people with greater vigour. His sincerity of purpose so endeared him to his fellow-citizens that when he contested for Municipal Councillor next time, he was returned with an overwhelming majority. His efforts for enhancing the beauty, grandeur and cleanliness of Prayag obliged his fellow Municipal Councillors to elect him Senior Vice-Chairman. The city of Prayag assumed a more graceful appearance under his regime.

Just then, plague broke out in the city in a serious epidemic form. People abandoned their houses, deserted their near and dear ones and fled to places of safety. The city looked deserted. Only those people were left back on the mercy of God, who were invalid, weak, old or infirm Malaviyaji cared little for his ownself, visited each individual house, managed to send the affected people to hospital, shifted the unaffected to safer places,



got the houses disinfected with antiseptics and provided food and shelter to those who had become destitutes. He established a camp outside the city to provide shelter to the people during the epidemic. This selfless service of Malaviyaji was highly appreciated by the Government and gratefully acknowledged by the people. Malaviyaji was prompted by many a friend to stand for the Provincial Council. Pandit Vishwanbhar Nath of Allahabad was the nominated member of the Council at that time and Malaviyaji had a very great respect for him. Hence, as long as he was alive, Malaviyaji never aspired to go to the Council. But after the death of Vishwambhar Nath, Malaviyaji was nominated by the Government in 1903 to the U.P. Legislative Council. It was customary for the Government nominees in those days to lend their full support to Government policies in all matters. But Malaviyaji proved an exception to this. He never supported the Government in any matter which, in his view, went against the interest of the people.

In 1903, the very year of his nomination the Government introduced the Bundelkhand Alienation of Land Bill, 1903, which sought to dispossess the cultivators of their land in the Bundelkhand area. Malaviyaji strongly criticised the Bill in a speech on 19 January 1903. He characterised it as a Bill against all canons of political and social justice. Though the Bill was carried, Malaviyaji did not lag behind in his duty as a responsible legislator. In addition to this, his speeches in 1904, 1905, 1906 and 1907 on the Annual Budgets need special mention. In these speeches, as on many other occasions, he pleaded for allocation of more funds for education; for organising the police administration in a more systematic and effective way; for placing Indians on responsible posts in the Government; for conducting the Indian Civil Service examination in India; and for adopting measures to ensure good health among people. The Government had to yield to many of his suggestions. When the Government proposed an increase in the Budget for police, Malaviyaji opposed it vehemently and

warned that it would make the people suspicious of the intentions of the Government.

His re-election to the U.P. Legislative Council under the new Indian Councils Reform Act was proof of the appreciation of his services by the people of his province. It was but fitting that he was so re-elected, for he was one of the first to moot the question of reform of the older Legislative Councils (under 1861 Act), which were entirely constituted of nominated members.

Some reform was wrought in the formation of the Legislative Councils under the new Indian Councils Reform Act. It was therein provided that two members would be returned from the Provincial Legislative Council to the Imperial Legislative Council (the Viceregal Council). In the very first instance, Malaviyaji was one of the two such members to be returned and he continued to be its member till he resigned in 1920. His first important and forceful speech was on the Press Act. Malaviyaji was the only member who spoke and voted against it. Malaviyaji had very expressly remarked that if the press was left at the mercy and sweet will of the local Governments, they would not be able to discharge their duties as guides and representatives of the public mind and would not furnish true criticism of the Government as they had been doing till then. But this Bill was also passed in spite of strong opposition. The way in which the Provincial Governments misused this legislation to serve their purpose confirmed the prophecy made by Malaviyaji in that respect.

When Mr. Jenkins introduced the Seditious Meetings Bill of 1910 to provide for the continuance of the Seditious Meetings Act of 1907, Malaviyaji clearly sounded a note of warning, "Not only that no necessity has been shown for the measure before us, but there is also the fear, as my friend the Hon'ble Mr. Gokhale has pointed out that a repressive measure may itself, by being abused in its working, lead to promoting the evil which it was intended to cure."



Gokhale's Elementary Education Bill received Malaviyaji's warm support in 1910 when he aptly observed: "Every civilized country has found that compulsion is the only means by which universal education can be secured. No country has succeeded without it and we cannot expect to succeed without it."

Another subject on which his forceful voice was more than once heard was in connection with the question of Indentured Emigration. In 1910, Gokhale had pleaded in vain for the abolition of this monstrous and iniquitous system. During the regime of Lord Hardinge, Malaviyaji had very strongly protested against the injudiciousness of the system and urged for its immediate abolition. He characterised the system as 'an unmitigated curse'. He wound up his forceful speech with the following remarks," The system has worked enough moral havoc during the last 75 years. We cannot think, My Lord, without intense pain and humiliation of the blasted lives of the victims, of the anguish of soul to which our numerous brothers and sisters have been subjected by this system. It is high time that this should be abolished."

The appeal did not fall on deaf ears. Lord Hardinge soon announced that he and the Secretary of State for India had decided that the system should be discontinued.

His speeches on Salt Tax, Exchange Ratio, Gold Standard and Tariff Bill need special mention in this context. He remained in the Imperial Council till 1920 and those who had worked with him and heard him speaking still cherish a sweet and admiring memory of his silver-tongued forceful oratory.

## THE CHIEF SCOUT

One of the most remarkable contributions of Malaviyaji in the field of social service was the organisation of Seva Samitis. India is a land of holy places of pilgrimage where devout Hindus from all parts of the country gather together on festive occasions to take bath in the holy streams and to be benefited by the company, discourses and precepts of saints and learned men who congregate at those places on such occasions.

Though the Governmental machinery is always active and alert during the observance of such festivals yet it is not capable enough to cope with the surging crowd on the one hand and the number of problems involved on the other because the anti-social elements also become equally active and devise all possible means to disrupt the arrangements, dupe the authorities and play their foul game quite undetected. Very often local enthusiasts did try to organise temporary local volunteer corps on such occasions to serve the people but there was no systematic organisation which could be permanently devoted to this kind of service on a country-wide basis.

A very graphic description is available of the young men who rendered excellent service to those pilgrims who used to attend the Ardhodaya Yatra in Bengal. Similar acts of selfless and devoted service are recorded of the volunteers of the Seva Samiti of Banaras organised by a number of young men on the



occasion of the Solar and Lunar Eclipses. The citizens of Allahabad had also organised such social service institutions in order to serve the people who came from far and near to Allahabad on various occasions, specially for the Kumbh fair, the largest twelve-yearly festival or the six-yearly Ardhakumbhi fair on the occasion of Makar Sankranti in winter. When the ardhakumbhi fair was held in 1912 at Prayag, a volunteer corps was organised under the leadership of Pandit Ramakant Malaviya, the eldest son of Malaviyaji. The volunteer corps was reorganised and set on a systematic and permanent footing after two years under the nomenclature of Deen Rakshak Samiti (the Society for the Protection of the afflicted) by the students of the Mayo Central College of Allahabad.

Some social-spirited gentlemen of Shahjahanpur in U.P. managed to organise a Seva Samiti in 1913 for the purpose of serving the people on the occasions of local fairs and festivals under the guidance of Pandit Shriram Vajpeyi, the well-known hero of the Scout Movement in India, who was at that time a railway employee. A branch of this Seva Samiti was also opened in Prayag.

The Prayag Seva Samiti (afterwards the All India Seva Samiti) played a very important role in the organisation of the Kumbh held in Prayag in 1918. Malaviyaji was the President of the Seva Samiti and Pandit Hridayanath Kunzru was its Secretary. They invited Seva Samiti volunteers from all over India to work in the Kumbh fair. Vajpeyiji also came there from Shahjahanpur with his eight scouts. The scouts worked so well that Malaviyaji took a great fancy for them and invited Vajpeyi to come over to Prayag and organise the Scouts' Association there. Consequently, an All India Seva Samiti Boy Scout Association was founded at Prayag in 1918. Vajpeyiji was entrusted with the task of organising the Association with Malaviyaji as the Chief Scout and Pandit Hridayanath Kunzru as the Chief Scout Commissioner.

The motto of Malaviyaji's Seva Samiti was, "I neither aspire for kingdom, nor heaven nor liberation (from life and death). I yearn for being able to remove the sufferings of the distressed."

Several other Scout Associations were already working in India but no Indian student was allowed to join them as they were meant only for the English and Anglo-Indian children. Annie Besant was also running an Indian Boy Scouts Association at Adyar (Madras) which had limited its activities to South India only. Hence, the formation of the Seva Samiti Boy Scout Association at Allahabad was hailed with eclat throughout the country and it soon gained great popularity among the people.

In the meantime it was announced that Lord Baden-Powell, the father of the Scout movement, was paying a visit to India. On an earlier occasion, Lord Baden-Powell had publicly expressed his dissatisfaction with the Indian Scout Movement. Malaviyaji and Annie Besant wanted to disprove his contentions. So a joint Grand Rally of the All India Seva Samiti Boy Scouts Association and the Indian Boy Scouts Association was held at Prayag. Lord Baden-Powell was so much impressed by the Rally that he had to admit the worth and capabilities of the Indian Boy Scouts and expressed regret for his earlier statement. Malaviyaji had a long conversation with Baden-Powell and made him agree on these main issues: firstly, that the Governor or the Viceroy should not hold the office of the Chief Scout and that some person of public eminence be selected for the purpose; secondly, that fidelity to country must also form part of the Scout's pledge; and thirdly, that Vande Matram should also be included among the songs to be sung by the Scouts. Lord Baden-Powell readily agreed to this. A number of meetings were held for the amalgamation of all the various scout bodies into one and though it was always said that the Scout movement should be non-governmental and must follow the aspirations of the



country, in practice, nothing was done in that respect. Hence Malaviyaji was obliged to keep the All India Seva Samiti Boy Scouts Association aloof from the Government-patronised Boy Scouts Association. This Seva Samiti Boy Scouts Association soon became well known for its sincere and efficient service not merely on the occasions of fairs but also in times of public distress like earthquake, floods, famines, riots, epidemics or other catastrophe like the Jallianwala Bagh massacre.

Later, when it was decided to amalgamate Baden-Powell's Scouts Association with the Seva Samiti Boy Scouts Association, the question of electing a Chief Scout automatically came up. Malaviyaji immediately relinquished his office as Chief Scout declaring, "I am relinquishing this office in the interest of the country and I hope that the scouts shall always consider India's good to be their first and foremost duty."

A very interesting episode needs to be narrated in connection with the sense of public spiritedness of Malaviyaji. Once the Seva Samiti camp was held on the banks of Triveni on the occasion of the Kumbh fair. All the volunteers were lying on their beds on sand. Malaviyaji too, got his bed stretched on the sand along with the scouts. Soon the scouts ran about and brought a cot for their Chief Scout. But Malaviyaji refused to use the cot and told them that he would not use the cot when his scouts were lying on the sand. This was the spirit which had made Malaviyaji great.

Another organisation for the service of the people associated with Malaviyaji's name is the All-India Sanatan Dharama Mahavir Dal. This was formerly an integral part of his All India Sanatan Dharma Mahasabha. The Mahavir Dal is in fact an organisation for public service with its branches all over India and has given evidence of excellent work on the occasions of Kumbh and other such fairs all over India. Among the various provincial Mahavir Dal organisations, the U.P. and the Punjab Mahavir Dal are very well organised and are doing

really good service to the Hindus in particular and to Indian people in general.

Malaviyaji's inspiring addresses to the volunteers of the Mahavir Dal on various occasions are full of spiritedness, encouragement for sincere and selfless service to mankind and unflinching devotion to the motherland. Though the Mahavir Dal was a Hindu organisation, it never hesitated in serving anyone in distress, irrespective of the community which he or she belonged to.



## SUPPORT FOR SWADESHI

**T**he economic setback of India under the foreign rule was a source of great anguish to patriots like Malaviyaji. That a great and inherently rich country like India should become, in a couple of centuries, dependent on other countries for articles of daily use like a knife was a matter of shame and sorrow for them. So, as early as 1881, a Deshi Tijarat Company (Indigenous Trading Company) was floated at Prayag through Malaviyaji's efforts to encourage Indian industry and to patronise Indian craftsmen who had gone out of work. Some friends of Malaviyaji lent him a willing support in this enterprise. The Company worked nicely well for six years and was accredited for manufacturing Indian cloth, buttons, soap, knives and other articles of daily use. Unfortunately, the affairs of the Company were mismanaged and the enterprise had to be given up.

In the year 1884, Malaviyaji came to know that a large number of innocent cattle was being butchered every day to cater to the needs of those who used shoes, suitcases and other articles of daily use made of leather. He at once took a pledge not to use leather shoes thenceforward and began using canvas shoes instead. His touching speech on Swadeshi on the occasion of the second session of the Central Hindu Samaj is an evidence of his ardent faith in Swadeshi and also of his minute study of the grave consequences accruing from the step-motherly treatment accorded to Indian industry by foreign rulers.

The partition of Bengal in 1905 provided a fresh incentive to the Indian craftsmen because India took a renewed pledge for using Indian goods in preference to the foreign. Indian craftsman again became active. Large bonfires of foreign cloth and other articles were lit at several places and Indians began to patronise their own industry. Through the sincere efforts of Malaviyaji, an industrial conference was called followed by the U.P. Industrial Conference in 1907. Consequently, the U.P. Industrial Association was formed at Prayag for the promotion of Indian arts, crafts and industries. The Swadeshi Conference held on the occasion of the Surat Congress in 1907 heard the stirring and powerful speech of Malaviyaji with great admiration in which he gave a true and graphic picture of grim poverty of India and proved beyond doubt that it was all due to our indifference towards the products of our own country. He always used to encourage people to use Swadeshi goods in all his speeches that he had made in the Congress sessions.

But zeal for Swadeshi among the people soon died away after the Delhi Durbar was held in 1912. When the First World War was declared in 1914, the whole country got itself buckled up to protect the honour of the British and her allies with men and money. Three hundred crore of rupees were collected and deposited in the War coffers, and thousands of Indian warriors laid down their lives on the battlefields of France and Constantinople in Europe for the protection of the British Throne.

During the course of the Great War, a Commission was appointed on 19 May 1916 to investigate into the affairs of Indian Trade and Commerce Thomas Holland as the Chairman. It was a great solace to the people to learn that Malaviyaji was also nominated as a member of the Commission. The Commission collected evidence for about two years and submitted their report in 1918. Malaviyaji did not agree with many of the recommendations made by the Commission. Hence, he added



his note of dissent to the report which is considered to be an important and complete document on the economic development of India. The recommendations suggested by him are so important that even today they can serve as a practical guide to the development of Indian industry and stabilisation of economic growth.

The reason why Malaviyaji was nominated on the Commission was that his evidence before the Decentralisation Commission on 13 February 1907 at Lucknow had convincingly proved that the Central Government should lighten its burden by granting autonomy to the Provinces and Malaviyaji's vast knowledge regarding all matters relating to India was recognised with admiration by the members of the Commission. Similarly, when he was called upon to depose evidence before the Public Service Commission on 31 March 1913 he proved beyond all doubts that Indians were thoroughly capable of running the Government of their country ably and well. His Minutes of Dissent on the Industrial Commission are glaring records to prove that he was not merely an orthodox old type Pandit as some people erroneously believed, but a great economist and a widely read, well-informed and all-vigilant politician acquainted with the minute details about the social, economic, religious, commercial and political interests of India in all their aspects in the past as well as in the times he lived and worked.

Boycott of British and foreign goods, use of the spinning wheel, Swadeshi goods and Khadi formed important part of the non-cooperation movement programme of Mahatma Gandhi. Bonfires of foreign clothes were lit all around and use of the spinning wheels became the call of the day. Thousands of men and women, who were lying idle and unemployed and were starving for want of livelihood and occupation got easily employed and a new renaissance was readily ushered in. This movement was further accelerated by Malaviyaji who undertook an extensive tour of the whole country in 1921 and

advocated the use of Swadeshi goods and established his well-known All India Swadeshi Sangh.

All these efforts espoused with his wide knowledge of Indian affairs contributed to his great popularity as a great economist and he was invited to give evidence before the Agricultural Commission in 1926 where he suggested some practical ways and means to improve the lot of Indian cultivators and to hasten the growth of Indian agriculture. But as was always the lot of all the reports of the Government Commission, it was also put in the cold storage for good.

In 1934, he was invited to open the Swadeshi Exhibition at Kalpi but he could not go there owing to his illness. The touching message that he sent on that occasion is a conclusive proof of his ardent faith in the use of Swadeshi as the only measure for the economic and industrial growth of India.



## FAMILY LIFE

**M**adan Mohan Malaviya was an ideal family man. Once a friend came to Kashi and stayed with him. During his talks, he innocently asked Malaviyaji, "How many members are there in your family?" With a broad smile on his face, Malaviyaji observed, "Wait! I shall have to reckon."

His was a large and happy family of sons, daughters and a host of grandchildren. Like him, his wife Shrimati Kundandevi was a deeply religious person and had Ramayana, Gita and Bhagavata at the tip of her tongue. She lived mostly in Prayag, and used to go to the Ganga every day along with the womenfolk of her neighbourhood and family. Even when she had become infirm due to old age, she did not allow her daily routine to be dislocated. On 9 November 1934, she was suddenly knocked down by a rashly driven carriage and she fell unconscious. Malaviyaji was on tour in Patna. When he was informed of this accident and requested to curtail his programme and hasten back to Prayag, he told the people that he was committed to address certain meetings and would not disappoint them. By God's Grace, she soon recovered and decided to live in Banaras. But even there, her routine of taking bath in the Ganga never broke down.

In 1940, while warming herself in the winter, her clothes suddenly caught fire and before she could be rescued, she

was seriously burnt. When Malaviyaji heard of this, he immediately rushed to Prayag and as soon as he reached there, a miracle took place. The unconscious hand of Bahua (as Malaviyaji's wife was known to her children and others) automatically stretched forward and touched Malaviyaji's feet. That very moment was closed the glorious chapter of her life as if she had all the time been waiting for the arrival of her noble partner in life.

Malaviyaji had four sons and three daughters in the following order : Ramakant, Radhakant, Rukmini, Rama, Mukund, Malati and Govind. All sons were equally devoted to the cause of the country and courted jail on that count. Even his wife who was deeply religious and reserved did not lag behind and led a procession at Prayag during the Satyagraha movement.

Malaviyaji's' eldest son Ramakant so closely resembled him that he was very often mistaken for his father. Even Pandit Motilal Nehru once mistook Malaviyaji for Ramakant. After passing his B.A., LL.B. examination in 1907, he joined the local bar at Prayag just one year after his father had relinquished his lucrative practice in 1906. His nickname was Bengali Bhaiya. He earned a good reputation as a successful and truthful lawyer. He was appointed judge of the Udaipur High Court in 1920. After a year, he was appointed Dewan of the Sirohi State. From 1933 to 1936, he remained the Chief Manager of Shri Nathdwara in the Udaipur State, a very important centre of the Vaishnavites of the Vallabh cult. He had also contested for the U.P. Legislative Council on Congress ticket. He took active part in the Satyagraha movement and was sent to jail. He was the Secretary of the Prantiya Congress Committee in 1916. He also served as the General Secretary of the Hindu Mahasabha, Sanatan Dharma Mahasabha and the Hindi Sahitya Sammelan. He was a member of the Hindu



University Court and was its Honorary Treasurer also for some time. He died on 18 February 1942 at Kashi in the very presence of his revered father on the bank of the Ganga at the Nagwa Ghat.

Malaviyaji's second son Radhakant also joined the local bar at Prayag and was nicknamed Ladua Bhaiya. He was interested in business, but all his schemes failed due to lack of experience in that field. He had visited foreign countries also in this connection. He took keen interest in matters relating to the advancement of Hindu religion and Hindu society. Malaviyaji's third son Mukund took to business after passing his B.A. Examination. He first settled at Kanpur and then shifted to Bombay in connection with his business. He earned a lot through business but when the Satyagraha movement was launched by Gandhiji, he plunged headlong into it along with his wife. He courted arrest a number of times. He was considered to be a very active member of Congress at Bombay. All this brought disruption, in his business which he had to close down for ever. After the withdrawal of the Satyagraha movement, he returned to Prayag to lead a life of renunciation. For some time, he had begun to run a dairy but as it began to show loss, he abandoned it and began delivering religious discourses. When in October 1962, the Chinese treacherously invaded India and money and material were being collected for the Jawans, he gave away his woollen shawl and returned home in Simla in that cold shivering weather. He immediately caught pneumonia and died a very premature death.

His youngest son Govind passed his M.A., LL.B. examination from the Banaras Hindu University. He was one of those who boycotted the Prince of Wales when he was invited by Malaviyaji to receive the degree of Doctor of Letters there, He took very active part in the national movements

and was, first sentenced to imprisonment in 1928 on account of a speech he made at Allahabad. He also acted as a personal secretary to his father for some time. He also started the New Insurance Ltd. at Banaras and served as its Managing Director. He was again sent to jail on account of having taken part in political movements.

After India achieved Independence, he was returned to the Lok Sabha on Congress ticket and served as the Vice-Chancellor of the Banaras Hindu University also. It goes to his credit that he was successful in setting the matters of the Hindu University aright during his regime and in collecting substantial funds and receiving Government grants for the University.

Malaviyaji had very great affection for his grandchildren and found time to chat and play with them in the most jovial and homely mood. He always held his wife in very high esteem. Whenever he used to go to the kitchen to take his meals, he would always give a call to his wife, Annapurna! "the beggar has arrived. Will you kindly give him alms?" Upon this, his noble wife would set everything ready and serve him meals.

He was very considerate to his family members. Once when he came to take his meals, he found that the pulse was oversalted. His daughter-in-law had cooked the meals and he feared that if it was known to his wife she would take her daughter-in-law to task for her negligence. So while his wife was attending to other things, he stealthily poured some water in the pulse-kettle and saved his daughter-in-law from the displeasure of his wife.

Once one of his sons ran into debt. He wrote to Malaviyaji to help him. Malaviyaji at once wrote back to him to read the story of the Gajendra-Moksha from the Bhagavata and added



that when he himself had run into debt, reading of the story of Gajendra-Moksha helped him payoff the debt. He could have asked anyone of his rich devotees to help his son, but it was never a part of his nature to beg for himself or his family.

One of the most glorious characteristics of Malaviyaji was that he never allowed anyone of his relatives to seek any remunerative job in the university. Once, a very near relative of his was appointed as a responsible officer of the University. When it was brought to the notice of Malaviyaji, he at once wrote to the Vice-Chancellor, Dr. Radhakrishnan that as the appointee was his relative, his appointment be cancelled.

Such a great man was he.

## THE MAHAMANA

**M**alaviyaji was very aptly called Mahamana or the lofty-minded. He was a large-hearted person, kind and forgiving to his friends and foes alike. He never aspired for anything small nor ever entertained a narrow idea. It was for this reason that he was called Mahamana or the lofty-minded.

Dr. Sampurnanand former Chief Minister of Uttar Pradesh, who was both a scholar and a politician, defined the quality of a Mahamana in these words : "The epithet Mahamana is used with the name of Malaviyaji. It means lofty-minded. Some verse of the Vedas describe the nature of mind saying 'let that mind of mine be full of determinations for the good of everybody. (तन्मे मनः शिवसंकल्पमस्तु)' Hence Mahamana is that person whose determinations are great and full of good for the people. Whether in the field of education or politics, no antagonist of Malaviyaji can accuse him of doing anything detrimental to the interests of the people."

### His Personality

Malaviyaji possessed a fair complexion, a charming personality, a sweet sonorous voice and unimpeachable manners. It was always a pleasure to meet him, to talk to him and to hear him speak. He had nothing but love and regard for people who came to see him. He had particularly great love and regard for the poor, the down-trodden.



Malaviyaji was very austere in his personal life. He observed all the laws of personal cleanliness and purity of body, mind, food and movements as enjoined by the Hindu holy scriptures and his family traditions. He never took meals cooked by any person other than a member of his family. He used to cook his food himself whenever he was on tour. Though he was often invited to attend government and private parties, he never touched anything served there. He was orthodox that he never took even a drop of water in the Assembly Hall or the Congress pandal even though he continuously spoke for hours together at a stretch. It was his daily habit to go through some portions of Ramayana and Bhagavata every day and note down important quotations from them in his note-book.

His daily food was very simple. His daytime meal consisted of two or three light Chapatis, a small quantity of boiled Basmati rice, a little quantity of Arhar pulse and one or two unspiced vegetables. But he used to take about a pound of cow's milk after his morning and evening prayers. As his father was fond of potatoes, he used to take potatoes only on the Shradha day of his father, otherwise he never took it. He never took tea and considered it very injurious to health.

He had a liking for tomato and apples. Sometimes he used to take the juice of apples or have it cooked in milk. He was not at all fond of fruits but took dates, oranges and grapes if and when medically advised. In his old age, he had begun taking honey also.

In his boyhood, his mother used to feed him about three ounces of butter every day. Under instructions from his mother he used to take some butter or milk before going to address a public meeting. He followed this instruction of his mother throughout his life. In his old age, he used to take two or three very light loaves, a little butter and soup of Parwal or Torai at his dinner time and a little milk in the afternoon. Noon meals were repeated again at about 8 p.m. for supper and some milk

at bed time. He used to say, "Milk and butter are the life of the old." But he was never regular in taking meals.

### **A Friend of the Poor**

Though Malaviyaji was not born with a silver spoon in his mouth, he had, nevertheless, a very magnanimous and sympathetic heart for the poor, the needy and the distressed. His sacrifices for his country are very well known to everybody but the great good that he has done to the hundreds and thousands of students, who flocked to the Banaras Hindu University to receive higher education and who are now holding highly remunerative and responsible posts in and outside the Government departments and who would have been nowhere but for his magnanimity and benevolence, is known to very few only. No one ever went away disappointed from his doors. He always gave a very patient hearing to anyone who came to him with his tale of woes and miseries. Very often, he missed a meeting or his train while listening intently to the lamentable and woeful tales of someone who came to him from far and near to seek his help.

He did not extend his helping hand merely to the students of his University only but to everyone who chose to seek his assistance. Everyone was welcome at his doors and was served with food, clothes, money, books, advice and recommendations. A host of such needy persons, mostly students, was always witnessed at his philanthropic doors. The world has seen great philanthropists but Malaviyaji belonged to the category of those noble ones who never turned anybody away from their doors even at the pain of parting with their lives. He was, in fact, the benefactor of all those who came to him with begging bowls in their hands or tears in their eyes.

Gopal Krishna Gokhale had rightly remarked about him, "Perhaps none can beat Malaviyaji in his tenderness of heart and feelings. He never turned anybody disappointed from his doors whatever may follow."



## **Fond of Physical Fitness**

In his boyhood he was very fond of wrestling and taking Indian physical exercises. He used to take active part in sports. In addition to playing Gulli-danda and Kabaddi, he used to play tennis and other games too and was considered a good player.

He used to take physical exercises regularly and was a good wrestler during his student life. Once it was suggested in some newspaper that in order to encourage the art of wrestling in India, Indian leaders should stage a wrestling bout. The paper further suggested the names of matching pairs and Malaviyaji was bracketed with Lala Duni Chand of Punjab. When the news was conveyed to Malaviyaji, he said, "I will bring my opponent down." When the gentleman said that the Punjabis are very strong, Malaviyaji smiled away saying, "I will see."

## **Cleanliness is Next to Godliness.**

He was a great lover of orderliness and neatness. He possessed a very keen aesthetic sense. He kept his room quite neat and clean with everything in perfect order. He never waited for a servant to sweep or arrange his room. Even in his old age, he was often marked cleaning his room and setting his books and clothes in order. He always advised everybody to be neat, clean and careful in putting on complete, appealing and neat dress. He was so scrupulous in this matter that even in his bungalow, he never came out of his interior room without putting on complete dress.

He once ordered the figure of Saraswati painted on the ceiling of the Arts College Hall. But when the painting was executed, he discovered that the figure looked very shabby. He immediately got it washed though the execution had incurred a lot of money. He had to face the accusation that he was squandering public money, but he did not allow an ugly painting to deface the hall.

He possessed a very keen civic sense. Once while taking a stroll in Simla, he perceived a horse-shoe lying in the middle of the road. He at once picked it up and threw it away lest it should hurt the barefooted pedestrians

### **Devotion to Parents**

Malaviyaji was widely known for his filial piety. He had a very great reverence and devotion for his parents. He always had the life-size portraits of his parents hung in his bed room.

He had a great respect for his mother and used to see her every day to get her blessing. Every time he met her, she would only say, "Well, I am getting old and may pass away to the other world any day. My daughter-in-law must expect something from my box after my death. But my box remains quite empty. This is my only worry." Malaviyaji would reply, "Am I not in your box? Keep me there if you like. But for heaven's sake do not remain gloomy. Tomorrow your box will be filled with gold and silver." And this was always done. But as soon as her box was full, she called all her grandsons, daughters, daughters-in-law and ladies of the neighbouring houses, emptied her box before them and distributed all the contents. This process was repeated again and again and the box was also kept full in the same way. But when she died, her treasure box contained two small silver and two gold ornaments which she used to pawn over and over again to arrange fees for Malaviyaji and keep her big family agoing.

It always afflicted his heart to recollect that he was not present at the time of the death of his mother because he was then attending the foundation-laying ceremony of the Minto Park. When he reached home and learned the sad news of the passing away of his old venerable mother, he expressed his immense grief in the following lines of his own composition:

"My heart aches and courage fails when I think of my error and sin. Forgive me, O dweller in all human hearts, so that I may be eased of my grief."



## Respect for Elders

He had a very great regard for the sanyasis, pandits and scholarly people at a very early age. In addition to accompanying his father to his religious discourses, he used to sit with Sri Vyasji Vaidya, a learned and scholarly old neighbour till late at night listening to his delightful, learned and illuminating discourses on Vedanta and other philosophical topics. He used to remind the students of the following dictum of the ages :

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
चत्वारि तस्य वर्द्धन्ते आयुर्विद्यायशोबलम्

(Those who respect and keep company of the older people are blessed with long age, learning, fame and strength.)

He had a very great regard for the sanyasis, pandits and scholars irrespective of their age. When Pandit Bal Krishna Bhatta, the celebrated Hindi and Sanskrit scholar of Prayag fell ill, Malaviyaji did not hesitate in attending on him personally. Even when he was the Vice-Chancellor of the Banaras Hindu University, he always used to touch the feet of Pandit Anant Ram Shastri, the Principal of the Ranvir Sanskrit Pathashala, who was older to him in years and whom he held in very high esteem.

## Hospitality

Having been born and bred in the old Hindu traditional atmosphere, it was his habit to request everybody who happened to go to see him at the dinner time to take meals and would not rest till the guest was properly entertained. once, a mendicant happened to come to his place just after he had finished his meals and the kitchen had also run out. Malaviyaji soon came out, touched the feet of the mendicant and asked him what he wanted. The mendicant told him that he wanted nothing but food. Malaviyaji humbly implored him, "Kindly take your seat and wait for a moment till I manage to get something for you from a neighbour of mine, for my

kitchen has just run out." The mendicant tried in vain to desist him from taking the trouble but Malaviyaji did not feel at rest till he brought food for the mendicant and fed him to his satisfaction.

He was very polite and considerate to everybody and it hurt his conscience if he knew that somebody went away without being heard or being shown due regard. Once a gentleman came to him, touched his feet and sat down. But finding him very busy with some other gentlemen, he went away. When Malaviyaji got up, he searched for the gentleman and for a long time repented that he had not enquired from the gentleman what he had come for.

### His House

Malaviyaji's house was a place where everyone could have access without any restriction whatsoever even at odd hours. He was so gentle and modest that he would never say 'No' to anybody. It was a part of his extreme nobility of character that he allowed people to tax his time by giving them very patient hearing without caring for the relevance or otherwise of their talks. He believed that patient hearing always gave solace to the afflicted. Even when he was ill and bed-ridden, he used to hear woeful tales of the distressed against all restrictions imposed on him by medical advisers. Once Dr. Mangal Singh, his personal physician and medical officer of the Banaras Hindu University gave him a long sermon on the merits of taking complete rest and avoiding the visitors. When he had finished he mildly addressed the doctor, "My dear Doctor, have you had your say? Now hear what an Urdu Poet has said:

*Naseha Mat De naseehat Jee Mera Ghabarai Hai Main Use Samajhun Hun Dushman Jo Mujhe Samjhai Hai."*

(O Preacher! Do not tax me with your precepts, for it confounds my mind. I consider him my dire enemy who seeks to advise me).



He had instructed Pandit Ram Vayas Jyotishi Jyoti Shushan Gupta, "Do not take me inside Kashi at the time of my death, for I do not aspire for Mukti (complete liberation from life and death). I want to have one more birth to complete my work and serve my people."

Once his youngest son Pandit Govind Malaviya also imposed restrictions on his visitors. Malaviyaji at once snubbed him, "No. This cannot be done as long as I am the master of this house. You must know that I am a public man and as such everybody has a right to come to me at any time and take service from me."

Gandhiji has vividly described his house in the following words:

"Pandit Malaviyaji was kind enough to give me shelter in his own room. I could get a glimpse of the simplicity of his life on the occasion of the foundation-laying celebrations of the Banaras Hindu University. I was able to watch his daily routine very closely as I shared the same room with him and I was spell-struck. His house was like a Dharmashala for the poor, the needy and the distressed. It was so congestedly overcrowded that it was impossible for anyone to move from one corner to another. There was no restriction on anyone against coming over to him at any hour and taking as much of his time as he wished. My bed was also arranged in the same room with great honour. Thus I could get ample opportunity of talking to him everyday. He always tried to make me understand his viewpoint with great love and regard as my elder brother though we greatly differed with each other so far as parties and opinions were concerned."

### **Life of Sacrifice**

His whole life is an anthology of sacrifices for his Motherland and for his countrymen. He was also known for his unflinching optimism. He never lost heart even under the

most gloomy circumstances. His optimism did not merely guide his own activities but also served as a torch-bearer to others in times of their personal distress. Once his ardent admirer and his family physician, Pandit Shivram Vaidya felt greatly worried about his nephew Kashi Prasad, who was down with an acute type of influenza and was running very high temperature also. Somehow, Vaidyaji harboured a great faith in the spell of Malaviyaji's personality and believed that the presence of Malaviyaji would be a sure cure for the boy. Malaviyaji was informed of this and no sooner did he come there than he declared: "There is nothing to worry about. Kashi will be all right in no time." Within half an hour, the boy began to feel better.

Sometimes he used this spiritual tonic on himself also. Once while on tour at Patna, he got a boil on his leg'. He just consulted a Vaidya, took his advice and went on his hurricane tour, covering over two hundred miles and delivering lectures at nine different centres. Even though his boil was incessantly tormenting him, he did not mind it at all and went about his work unmindful of the pain.

### **His non-Violence**

He was completely non-violent both in word and in deed. His creed of non-violence was not a coward's creed. He believed in the dictates of Manu that whosoever came to assault the women-folk or to pollute religious places of worship or to commit arson or violence should immediately be brought under the sword.

### **A seer of Unity**

Malaviyaji was a keen believer in communal harmony. In a leading article in *Abhyudaya*, he once wrote :

"India is not a country of the Hindus only. It is a country of the Muslims, the Christians and the Parsees too. The country can gain strength and develop itself only when the people of different communities of India live in mutual goodwill and



harmony. Those who disrupt this unity are enemies of their country and their community alike."

He was very liberal and tolerant towards other religions. In this context, his motto was, "One should have staunch faith in his religion but he should not censure other religions; he must be indifferent to difference of opinions and bear friendship with all living beings." He used to say, "We must respect the women-folk, show compassion for the distressed and should not harm those animals who do not harm others. But we must never hesitate in killing those who come to take life, snatch property or molest women."

He was always ready to forgive weaknesses of others. When in 1921, the Moplas of Malabar attacked and plundered some Hindu homes, the Government took strong measures to suppress them. A number of them were sentenced to long terms of imprisonment. Gandhiji wrote to Malaviyaji to render help to the families of the suppressed Moplas also along with those of the suffering Hindus. Malaviyaji at once wrote back to Gandhiji, "This will be done because he who does good in return to the good done to him it is of no great value. But the real magnanimity lies in doing good to one who has done harm. This is the essence of the Hindu Dharma."

Even those whose view were at variance with his own could claim loving regard from him. Shri N.C.Kelkar had once written about him that in spite of strong difference of opinion on political matters, Malaviyaji always showed him great regard and consideration. Once it happened that he was obliged to criticise the views expressed by a certain gentleman in a meeting. The next day he went to him and begged to be excused for having criticised him. The gentleman was greatly moved at the humility displayed by so great a man.

Though forgiving by nature, Malaviyaji was intolerant of unfair criticism. Whenever he did not approve of something, he was quite frank in saying so. He did not mince words. He

called a spade a spade. But one never saw him raising the pitch of his voice or losing his temper. He was always courteous, even to his critics and detractors.

He never relished his praise in his own presence. Once a poet came to him and recited some verses in his praise. Malaviyaji at once stopped him and said, "Your fine composition is of no use to me, for I cannot recite it before anybody. If you can recite any poem on God, Dharma or Country, I shall find pleasure in quoting it before others."

### **A Compassionate Heart**

C.Y. Chintamani of 'The Leader' had once rightly described him as "Heart and heart from head to feet". This was no undue compliment. Malaviyaji was full of compassion for all living creatures. An interesting episode is recorded of his sincere love for the poor and the downtrodden. Once, while he was taking a stroll with a friend, he beheld a beggar woman lying in agony by the roadside. Malaviyaji approached her and asked what ailed her. But she gave no reply and only cried in agony. It was soon revealed that she was suffering from bloody sores over her body. When other passers-by noticed Malaviyaji sitting at the roadside by a beggar woman, a crowd gathered there and began showering copper and silver coins in her bowl. But that was not what she wanted. She needed medical and not financial aid. Malaviyaji had her taken to a hospital, and walked all the way by the carriage that took her.

### **A Man of Conviction**

Malaviyaji was a man of conviction and determination and possessed a keen sense of recognising the merits of a man. He was, therefore, able to bring together great scholars from all over India and abroad in his Banaras Hindu University without any consideration of caste, creed, religion or nationality. When he came in close contact with Pandit Sunder Lal, he was convinced that a person of his calibre should be returned to the Legislative Council so that he may be of greater service to the



country than those who merely went there to add to their vanity and dignity. So he insisted on Pandit Sunder Lal to contest against Charu Chandra Mitra even though Malaviyaji had a respectful regard for Mitra also. Many of Malaviyaji's friends and associates grew very much vexed at his move but he did not budge an inch from his resolve. The *Hindi Pradeep* was the main organ in Prayag to represent and ventilate the feelings of the people on social and political issues and was edited by no less a scholar than Pandit Bal Krishna Bhatta. All the opponents of Malaviyaji used to assemble at the residence of Pandit Bhatta and vehemently criticise Malaviyaji's stand. One day Pandit Bhatta called him to his place and rebuked him with affection as he was wont to do, "Why Madan Mohan? What has happened to you? What has Pandit Sunder Lal done for the good of the people? He has never taken part in any activity conducive to the welfare of the people. Why do you support him then and canvass to get him returned to the Council? Why do you oppose Charu Babu who has dedicated his whole life to the service of the people and who is your great well-wisher also? Why do you work against him? Why don't you try for yourself?" Malaviyaji heard him with patience and humbly replied with the usual gentle and respectful smile, "Time is not ripe for me to contest the elections for the Council." And he went on his work as usual with greater vigour.

As is unfortunate characteristic of elections, some candidates stoop down to finding faults with and abuse each other in the most ugly manner through speeches, pamphlets and newspapers. But Malaviyaji never resorted to this kind of foul and mean propaganda though others never hesitated in employing all such means to defile the good name of the other contestants. When Pandit Sunder Lal came to know of all the dirty game played against him he went straight to Charu Babu and explained to him that he had no hand in the campaign against him and that he had no mind to contest the elections. He also added that he was obliged by Malaviyaji to file his nomination paper. Charu Babu replied with equal politeness,

"Panditji! Do you think I am not aware of the fact that you have no hand in this? But all this rubbish does take place when election campaigns are on." At last Malaviyaji's efforts were crowned with success and Pandit Sunder Lal was declared elected with a thumping majority. This virtue of firm determination had a very sublime effect on Pandit Sunder Lal who became his ardent admirer thenceforth.

In 1920, the Banaras Hindu University was in a state of uncertainty and turmoil due to the non-cooperation movement. A vast number of students had deserted the University and joined the movement. Malaviyaji did not lose heart. In spite of forceful pressures from several quarters to close down the university, he refused to do so.

### **A Great Optimist**

Malaviyaji was a very great optimist. He never lost heart even at the darkest hour. When an agreement was reached between the British Government and Mahatma Gandhi for holding a Round Table Conference in London and Gandhiji was to meet the Viceroy at Delhi to settle the terms of reference of the Conference, Malaviyaji had already reached Bombay to sail for England with Gandhiji. But in the meanwhile he was informed that the whole agreement was likely to end in a fiasco. He at once rushed to Delhi. His timely mediation removed all obstacles and he could sail to England with Gandhiji on the scheduled date in an atmosphere of mutual goodwill.

### **A Musician**

Malaviyaji was a very good player on Sitar and a good singer. He possessed a very melodious voice. One day Pt. Ram Naresh Tripathi, the well-known Hindi writer and poet, was entertaining him with a folk-song during his illness. After hearing the song, Malaviyaji got up on his bed and said, "Ram Nareshji ! This is in the Malhar tune and is sung like this." So saying, he began to sing the song in the traditional way. After having finished it, he related that he had heard that song many



years back in the Sultanpur District from an old woman while crossing the Gomati river in a boat in connection with collections for the Banaras Hindu University. After that he stretched out his hand to the Doctor and said, "See, I have no fever now." And in fact, the fever had gone down through his own remedy.

### **The Silver-Tongued Orator**

Malaviyaji was known in India and abroad as a silver-tongued orator. He had great command over Hindi, Sanskrit, Urdu and English. He could speak in all these languages with ease, fluency, effectiveness and deliberateness with clear articulation, correct pronunciation, proper intonation and chaste enunciation. It was a pleasure to hear him speak in any one of the above languages. He possessed the matchless quality of moving his audience to tears or mirth in the twinkling of an eye.

Arnold Ward, Member of the British Parliament had once said about him, "Pandit Malaviyaji is a man of very high calibre. He is an orthodox, his class Brahman and is the Vice-Chancellor of the Banaras Hindu University. He wields a great influence over the Hindus and the Hindus hold him in great love and respect. It is a wonder how one single person should lead twenty crores of men. The truth is that he is a leader of all. He speaks strongly against the Government and lashes the English statesmen. There is no other more selfless leader than him in India."

Another Member of the British Parliament Colonel Wedgewood said about him, "The whole of Europe is acquainted how Indian education is indebted to Pandit Malaviya. I have not seen before this, any great institution which may be the creation of mostly one man. If Pandit Malaviya would not have been a politician, he would have been recognised as the greatest leader in the world of education, and if the Hindu University would not have been his child, he would

have been held as a very great politician of the world. This is a very strange combination in the history of India and the Western countries."

### A Man of Many-Sided Interests

His life was full of varied activities spread over all fields of Indian life. His study of Indian life in all its dimensions was so vivid and vast that no aspect of the life of his country was alien to his interest.

His association with organisation like the All India Ayurveda Sammelan, the All India Jyotish Sammelan and the All India Sanskrit Sammelan is an indication of his many-sided interests. His reading was very wide and he had a good memory for facts, figures and faces. But above all, he possessed a magnetic personality of grace and purity. In him were combined all the major human virtues enumerated by Manu, the ancient Hindu law-giver viz., patience; forgiveness; non-stealing; purity of mind, heart and soul; control over senses; unsullied intellect and lack of anger.

His fearlessness was phenomenal. He always urged his students and all others who came in contact with him to cultivate the virtue of fearlessness above everything else. He was very fond of quoting the following Sanskrit verse. "अर्जुनस्य प्रतिज्ञे द्वे न दैन्यम् न पालयानम्" Arjuna had taken two pledges - never to be meek and submissive and never to withdraw from the battle-field.

Once when his eldest son Ramakant was a small boy, he came to him running and sobbing and complained that a boy of the neighbourhood had snatched his ball. He at once rebuked him for having come to him crying without taking his ball back. There was in his view, no greater evil than cowardice.

Once when during serious communal riots in Calcutta, he was visiting one of the worst-affected areas of the town, a Muslim lad happened to be knocked down by his car. He



ordered the driver to stop to pick up the injured youth. A large number of miscreants surrounded him from all sides but he paid no heed to them, got the lad lifted in the car and carried him to a hospital. This was not all. He continued to enquire about the condition of the boy, who was discharged from the hospital after a few days.

In 1933, he was invited to preside over the Annual Celebrations of the Rishikul at Hardwar in the month of May. As soon as he stood up to address the gathering, a strong dust-storm covered the whole sky and the wind blew so hard that there was danger of the canopy being blown off. The whole gathering began to show signs of nervousness but Malaviyaji immediately took hold of one of the poles firmly and encouraged the audience to do the same. For a few minutes there was complete darkness all around. But soon the storm subsided, the sky became clear and the people saw with amazement that Malaviyaji was still holding fast the pole that he had held to challenge the threatening gale.

### **A Man of the Masses**

Malaviyaji was not an armchair politician. He always believed and took pride in saying that he was a man of the masses and he lived up to this ideal to the end of his life. He never craved for favours or public recognition of his services either from the Government or from public bodies. It was once very strongly rumoured that Malaviyaji was being called to the bench of the Allahabad High Court on a substantive salary. When this was brought to his notice, he immediately repudiated the report and said, "I shall never accept any Government job for any emolument howsoever high. I cannot be bought off." Similarly, when Sir Muhammad Iqbal had ironically remarked that Malaviyaji was going to be knighted for his public services, he strongly deprecated it and expressed his strong resentment. A number of Universities offered to confer upon him honorary Doctorate of Letters and Law, but he always declined to accept the honour.

In his old age, Malaviyaji paid little heed to his health. Once a gentleman said to him with folded hands, "Malaviyaji it is now time for you to enter the Sanyas Ashram." Malaviyaji smiled for a while and said, "People do take recourse to Sanyas at the age of seventy-five but somehow I am aspiring to become a child again."

Malaviyaji was never in the habit of doing things in a slipshod way. He gave fullest consideration to every issue before deciding on any course of action. Once he took a decision, he liked to adhere to it with all the force of his personality and conviction. Not that he did not commit errors. But whenever he did it he was quick to admit it. He never let any false sense of dignity of status or prestige stand in the way of admitting a mistake.

Malaviyaji was often accused of being unpunctual but it was not a fact. He was very punctual in his daily routine. He used to get up every day very early before day-break in the Brahma Muhurta. He was very punctual in his daily ablutions and prayers. But he was obliged to be unpunctual with regard to his meal times and meetings. The reason was not far to seek. Whenever he got prepared to start for a meeting, someone would step up to him to narrate his tale of woes and he would not move forward till the story was narrated to the end without curtailment and the grievances were redressed.

### **Trains Waited for Him**

Although he possessed a watch but seldom followed it. It was the watch which followed him. It was not a less startling miracle that he never missed his train even though he seldom reached the station in time. Munshi Ishwar Sharan of Allahabad has recorded an interesting episode in this connection. Once Malaviyaji had gone to Gorakhpur along with Munshi Ishwar Sharan, They had decided to catch a certain train. They started for the station in good time. It happened that a near relative of Malaviyaji happened to live on the way. Though Munshi Ishwar



Sharan had already expressed his fear of missing the train, Malaviyaji went to his relative's place, took his meals there and hastened to the station. The train had started moving out of the platform when Malaviyaji boarded it, and smilingly remarked to Munshi Ishwar Sharan, "I am right. I could take my meals also and catch the train as well."

When once he was scheduled to introduce a bill in the Viceregal Council, it happened that he missed even his last train. Just then, it was announced that the platform was to be cleared of the passengers and other persons as the Viceregal special train was reported to steam in. The special train arrived at the appointed time and Malaviyaji moved forward to greet the Viceroy and to apologise that he would not be able to go to Delhi as he had missed the last train. The Viceroy immediately ordered a compartment to be vacated and took Malaviyaji to Delhi in his special train.

Once while talking with Pandit Sunder Lal at Allahabad, the time for the train which he was to catch had long expired. When he wanted to take leave, he was informed that the train must have left long before. But Malaviyaji very confidently remarked, "Don't worry Panditji. Sometimes the trains do run late and today's train may also be late." He was right. When he reached the station he found that the train was two and a half hours late.

### **A Great Patriot**

None could excel Malaviyaji in his strong spirit of patriotism. He always measured the value of each action and movement from the point of view of its reaction on his country. He was through and through an Indian, ready to sacrifice everything at the altar of his country's good. Though he was very sensitive, he was never led by emotions and sentiments and was never guided by public sentiments or pressures.

Whenever and wherever he spoke, he never missed to appeal for patriotism and always inspired people to love India

from the core of their hearts. His immortal advice to the students, epitomised in the following shloka of his composition is a glowing example of his intense love for his country :

सत्येन ब्रह्चर्येण व्यायामेन विद्या देशभक्वयात्मत्यागेन सम्मानार्ह सदा भव ।

[May you all get honour by following the path of truth, continence, physical fitness, learning, patriotism and self-sacrifice.]

He himself was an incarnate of these virtues and set an ideal of noble life by his own examples. He never acted or allowed anyone to act in any way which tended to do harm to his fellow-countrymen or proved prejudicial to the larger interests of the country. He always had patriotism foremost in his mind whether he worked for the Hindus, the Hindu University, the Sanatan Dharma, Sevasamiti, Legislative Council, Congress, Hindu-Muslim Unity or the Swadeshi movement, for, he sincerely believed that no action or step by anybody could be considered sane which might tend to mar the progress of the country or jeopardise its interests. For him, his country was greater than every thing else.

When a conflict arose with the Britishers and people asked him if he could sacrifice the Banaras Hindu University for the sake of the country, he asserted firmly, "If for the sake of good of the people and the country, I may have to sacrifice one hundred Hindu Universities, I am prepared to do it." He had identified himself completely with his nation.

It is very rare to combine religion and patriotism together as the latter is full of hazards which may not allow religious practices to go on smoothly. But Malaviyaji was deeply religious and staunchly patriotic. He inculcated religious piety from his very childhood. He himself has described his religious bent of mind in the following words:

"My father used to recite Katha on the platform of Murlidhar Chamanlal Gotewale in the vicinity of Lokanath Mahadeva. Sometimes he recited Katha in the Mutthiganj



temple also. I used to accompany him daily and hear him with rapt attention. I was greatly overjoyed when my revered father once blessed me that I was a great devotee. I also used to chant Gayatri Mantra everyday for hours together. My family members grew greatly alarmed at this and feared lest I should turn a monk and therefore, they began to keep strict watch on my movements."

It is not less marvellous to note that struggling hard with his poverty, he could do so much for his country. In one of his letters, he has thus given a vivid picture of his grim poverty : "It was a very small house in which we all lived. There was a cow also in the house and it was the lot of my mother to feed her and to keep the floor clean of the cowdung. We were so poverty-stricken that my wife always had half meals and used to put on a worn-up old Sari stitched at several places. I once asked her if she had ever complained to her mother-in-law regarding her discomforts. She meekly replied that it was no use complaining to her for she herself was as much acquainted with the financial condition of the family as her mother-in-law and if she complained she would shed tears, for, what else could she do." This description is enough to bring to light the hardships he had to suffer and still to maintain his pace in the field of public service.

The well-known editor of *The Leader*, Shri C.Y.Chintamani had once written of Malaviyaji : "Today among India's publicmen Pandit Madan Mohan Malaviya's place is second only to that of Mahatma Gandhi and he is the only man fit to be bracketted with the sage of Sabarmati."

Acharya P.C.Ray of Bengal had also eulogised Malaviyaji in the same strain, "There is no other person except Mahatma Gandhi who has done so much sacrifice or is credited with shouldering the burden of variety of public work as Malaviyaji."

*The Leader* had once written, "His (Malaviyaji's) life is a sermon of self-sacrifice."

Gandhiji has characterised him in his own typical way, "When I came back to my country to work here, I first went to Lokamanya Tilak. I found him as lofty as the Himalayas. I thought that it was not possible for me to climb up that unscalable height. I then went to Shri Gokhale. He appeared to me like a deep ocean. I found that it was not possible for me to enter so deep. So I came back. Lastly I approached Malaviyaji. He seemed to me as crystal-like as the stream and I decided to have ablutions in the sacred stream."

Malaviyaji's secretary, Pandit Chandrabali Tripathi has said about him, "What have I not seen during the period of my close contact with Malaviyaji? I have witnessed his compassion for the poor and the distressed and watched him trying his utmost to remove their difficulties. I have never seen him in wrath. He was an incarnate of patriotism and was the saviour, propagator and supporter of Hindus and the Hindu religion."

Annie Besant remarked: "Pandit Malaviya stands today I venture to suggest, as the symbol of Indian unity among diversity of opinions."

Mahatma Gandhi once observed: "I have the privilege of knowing Malaviyaji since my return to India in 1915. I have had the privilege of closest communion with him. I regard him one of the best among Hindus who though orthodox holds most liberal view. He is incapable of jealousy of anyone. And what he has is due to a long period of unbroken service of the motherland, such as very few of us can boast."

M.S. Aney said, "Pandit Madan Mohan Malaviya placed before us the life of a Yogi, who renouncing all selfish pursuits devoted himself solely to the service of his religion, culture and country. He was the embodiment of piety, purity and patriotism."

Jawaharlal paid glowing tributes to him on the occasion of his centenary celebrations at Allahabad :



"Pandit Madan Mohan Malaviya or Malaviyaji as many of us knew him was a giant in the political and cultural fields of India at a time of the growth of our great national movement. Those of us who grew up in Allahabad and came into intimate contact with him received a powerful inspiration from that great personality. In the exuberance of our youth, we sometimes thought that he was a little too moderate according to our thinking. But there can be no doubt of the tremendous services he did to our country and of the powerful effect he had on the innumerable people who were influenced by him. It is fit and proper that we should pay homage to this great man who played such an important part in laying the foundation of India as we know her."

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Lord Minto pressed to desist from the policy of Communal separatism, 53; helps the victims of Mopla riots, 54; presides over the first session of the All India Hindu Mahasabha (1923), 54; works for the emancipation of the backward classes, 57; works for advancement of Hindi, 62-63; moves the resolution for establishing a Hindu University at Banaras, 67; collects money for the Banaras Hindu University, 74-77; Vice-Chancellor, 83; arrested at Bombay while offering Satyagraha, 84; speech at the Indian National Congress Session at Calcutta (1886), 88-89; presides over the Indian National Congress Session held in Lahore (1909), 95; views on Montague-Chelmsford Reforms, 98-99; President of Delhi Session of Indian National Congress, 99; opposes Rowlatt Bill, 100; shocked at the Chauri-Chaura incident, 105; leads the demonstration against Simon Commission, 107; assists in the evolution of the Gandhi- Irwin Pact, 111; delivers series of lectures in England on Hindu religion, 112; elected again President of Congress, 113; goes to Bihar and arranges relief for earthquake victims, 114; forms Nationalist Party, 114; demands release of Gandhiji who was



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Madan Mohan Malaviya was a multifaceted genius - a freedom fighter, educationist, lawyer and a man of letters. He led Indian National Congress several times. Malaviya founded Banaras Hindu University in Varanasi in 1916. A keen journalist, he was the Chairman of the national daily- *The Hindustan Times* and was instrumental in bringing out its Hindi edition.

In this biography of Madan Mohan Malaviya, Sitaram Chaturvedi, an eminent educationist and scholar, sketches the life and times of the 'Mahamana' lucidly.



PUBLICATIONS DIVISION

MINISTRY OF INFORMATION AND BROADCASTING  
GOVERNMENT OF INDIA

Price : ₹ 90.00

PD  
BN

ISBN 978-81-230-1899-7

BMI-ENG-REP-005-2014-15

